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From Augustus H. Strong to Mr. Turner

May 27, 1913



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Editorial

Madras Witness Jan. 9, 1908
A Well-tried Policy

The object we have here to serve is not the seeming triumph of the opinions or plans of any man or set of men, but the good of the work which the Church of our Lord Jesus Christ is in India to do.

Much attention is being given to the utterances of the Bishop of Madras concerning the policy for missions. Men have not all understood his words alike. Some have supposed he has advocated a radical departure from certain methods. Some of these extreme interpretations he has repudiated. But, without quoting his words at length, that he might be allowed to speak for himself, perhaps it is fair to represent him as favouring such a modification of policy by some missions as will bring their efforts more into harmony with the working plans of certain other missions or missionaries who are succeeding in gathering in the people and developing them into efficient Christians. The particular point of change proposed is a more ready disposition to give attention to those of the lower castes who are willing to listen and to accept Christian teaching, to admit proper inquirers from these into the Christian community and educate them in the things of our religion and civilization. The Bishop has explained that he does not advocate doing less for the higher caste people, but more for the lower. He advocates the method of destroying the caste system by removing its lower strata, by elevating the members thereof. He advocates the moving out for Christian conquest according to the scientific method of going along the lines of least resistance. He points to some isolated cases where this plan has worked well, as indicative of the possibilities it contains. He even argues that it is according to the philosophy of the Gospel to offer the good news to the poor, and work elevation and salvation of society from the lower strata upward.

We wish to call the attention of all concerned to the fact that the practical demonstration of the wisdom of the plan the Bishop advocated is far from being confined to the places to which he has referred. The following paragraph is from the *Kaukab-i-Hind*, published at Lucknow, in the midst of the area to which it refers, and its statement of fact may be relied on in every particular:—

Work among the distinctively higher classes in India is not easy, and missions that have limited themselves to that kind of work usually have little to show for it after years of toil. The lack of success on the part of such missions in winning the converts they seek and larger numbers of high caste people that have come to other missions that made no distinction in the objects of their labours between high and low, makes one doubt that this kind of specializing in mission work is the best way of reaching men. No one can accuse the missionaries of the Methodist Episcopal Church in India of working simply for the higher castes. Indeed, the charge has been made against the Mission as a whole of having no work save among the depressed classes. The real fact is that while most of its work has been among low castes, it probably has as many high

caste converts as most of the special missions combined that work distinctively for the high caste man. As an indication of the proportion of workers we are training up from our converts, it may be pointed out that at the closing exercises of the Bareilly Theological Seminary last week, of the class of twenty-one who passed out, only four men were from the Sweeper caste. There were five from the Chumars, one Kori, three Mazhabi Sikhs, one Agri, four Chhatriyas, one Mohammedan and two Brahmans. And in this proportion the class of this year was not materially different from those of the past few years. The promising outlook for the work among the Chumars has made most of the missionaries, and especially those connected with the seminary, anxious to prepare and send out as many workers of that caste as possible, but the list shows that workers are also being prepared and send out continually from among the caste people. That these higher-caste workers are not afraid of coming in contact with low caste people is shown by the fact that often they are most successful workers among the great Sweeper community. It is stated by those who have closely observed, that on the other hand, some of the most successful workers we have among the higher caste peoples are men who themselves came from the lower castes, there being continually cases brought forward where Brahman converts have been won by workers who came from the Sweepers and Chumars. That work among the higher castes is encouraging, is witnessed by the fact that all over Upper India, especially, missionaries and other workers state that the past year the number of inquirers from such classes has very largely increased, and also that the number of baptisms among such is larger than heretofore.

Several facts stand out here. They deserve special notice:

1. The policy of opening the doors of the Christian community to the lowly whom God made willing in the day of His power has not hindered but apparently helped to success with members of the higher castes.
2. The natural mental superiority of those who have had better opportunities and associations in their youth has led to their selection by natural means as those who go to theological school and become the leaders of the Christian community and in the work of pushing the Gospel into the regions beyond.
3. Caste distinctions seem not to survive among the Christian workers, higher caste workers succeeding among the lowly, and often workers from the lower caste levels proving successful among people of the higher.
4. It is most important to notice that the success of this policy has not been merely the surface one of numbers. The missionaries referred to by the *Kaukab* are prepared to have the Christian character of their communities compared with that of any similar number of converts in India. The general average of Christian intelligence, of spirituality, of loyalty and devotion, of the production of Christian workers will be found to be as good as that of the most conservatively gathered Christian community in India. Not a single desirable element in the Church or community has been sacrificed for the sake of the larger ingathering which the broader policy has secured.
5. Something more ought to be said about the measure of success achieved where this policy has been followed. Remembering what has just been said that no element essential or desirable in a Christian community has had to be sacrificed in order to secure the large ingathering, it is worth while to note something of the

measure of success that has been achieved. The Bishop of Madras writes of comparative failure, and urges change of policy on that ground. We hear from other sources of a feeling that there has been comparative failure and sadly slow progress. Under such circumstances the shock of announcement of a marked change of policy may be desirable, to arrest attention and renew interest. But for the last two decades, the missionaries, of whom the *Kaukab* writes, have not had to deplore the lack of success; but, with increasing interest and support from Home, have had to cry more and yet more for increased aid in caring for the multitudes that wished to hear the Gospel and were ready to put themselves under Christian training.

There is no reason in heaven for the people of India why there should be a cry of comparative failure. If the missionaries on the field and those at Home who direct their policies will but be open-minded enough to see the leadings of providence, the wise policy for missionary effort has been demonstrated well enough that all may learn and do. It is fair to assume that the measure of success achieved, both as to numbers and results, is not peculiar to any one region, and that, given like vision, adaptability, spirituality and devotion; like results will appear in all parts of the land. It is quite possible that every mission may soon be telling the story of splendid success and appealing for greater support to meet the growing needs of a growing work.

FOR THE AMERICAN FRIEND.

March 29, 1900
"FRIENDS' AFRICA INDUSTRIAL MISSION."

BY WILLIS R. HOTCHKISS.

Africa is the great problem confronting the twentieth century. She cannot be ruled out of the uncertain equation of national affairs. Lying as she does in the very track of the world's commerce, she demands of that world something more than a mere passing notice. It cannot be that this gigantic continent can remain "dark" without in some measure influencing the whole body politic. We may well designate her the rubbish heap of creation; for it would seem as though here all the vileness and filth and horrid abominations of earth reach their climax. "Confusion worse confounded" here reigns supreme.

Now if it be true of nations as of individuals, as stated by our Lord, and confirmed by experience, that "if one member suffer, all the members suffer with it," it must follow that unless Africa is evangelized, and that quickly, every civilized power having any contact with her must be contaminated to a greater or less degree. The vexed race problem in our own land is sufficient proof of this statement. So long as Africa remains the "dark continent," the "open sore of the world," so long will she be a menace to the world—a block in the wheels of progress.

Africa is a huge interrogation point. What shall be done with her? Apportion her among the civilized nations? Yes. But that does not solve the problem—it is only the beginning. It remains for the church of the living God to say what Africa shall be in the days to come.

And in unmistakable terms God is calling us to "go in and possess the land." Were our eyes opened we should see in the present opportunities a burning bush calling us to fill the outstretched hands of Ethiopia's children with the bread of life, calling us to lead these oppressed and burdened millions from their long bondage into the freedom of the sons of God.

But how to do this most effectively is the problem that engages the leaders in this gigantic enterprise. For it is manifest that entirely unique conditions confront the missionary in this giant continent, and these conditions must be met by unique methods. Here we have no semi-civilized peoples, with philosophies of hoary antiquity; a social structure based upon constitutional law; and a certain—though crude—knowledge of the arts and sciences. What we do have is barbarism, pure and simple, with its social disorganiza-

San Francisco Paper

March 19, '99

Rev. T. W. Houston, a missionary from Nanking, China, arrived at the Occidental yesterday, accompanied by his wife and their six small children. There is a gift from the church of \$50 a head on every missionary child born while the parents are in the foreign field. *March 19, '99*

of food stuffs have increased the productiveness of the people."

Now, then, as we are led to infer from the above that the famine, with its attendant horrors in the shape of cannibalism is largely the result of ignorance and wasteful improvidence on the part of the people themselves, we must see how imperative is the need for just such methods in mission work as we have sought to present.

And the writer can vouch for the accuracy of the above inference from personal observation and experience. During nearly two years, when the natives about my station were starving because of famine induced by partial drought, I raised my crops (two each year) of wheat, potatoes and vegetables without any difficulty.

For another reason industrial missions are beneficial—namely, that they help to break down superstition, and create confidence in the missionary. Here is a practical illustration. I was busily engaged for several days, amid my other duties, in making a table. Everything except the boards which formed the top—these were from my chop-boxes—was hewn out by hand. Kikuvu watched me carefully as the table grew before his wondering eyes, from the rough timber, and his surprise deepened, culminating finally when the table stood complete before him. Then he burst into exclamations of surprise and delight, as he said: "Master, I see a new thing to-day. I thought Nyai (God) gave you white men these fine things; now I see with my own eyes that you make them all yourself." Then I had a fine opportunity to show him that whereas once our ancestors were savages even as they, through obedience to the word of God we have become great and powerful and wise to do these wonderful things which he sees. So a table becomes the text of an effective missionary sermon.

Much more might be said as to the utility—nay more, the positive necessity—of industrial missions in Africa, but my article has already grown beyond its intended limit. A few words about the practical issues of all this in the proposed "Friends' Africa Industrial Mission": This mission purposes to found an industrial mission settlement on the eastern shore of Lake Victoria Nyanza. On the high and therefore healthy plateau, a tract of land will be secured by lease from the English Government and by purchase from the natives, where various agricultural products—wheat, potatoes, vegetables, and fruit, coffee and cotton—can be successfully grown. There is a ready market for these products, the writer having sold flour, very crudely ground in a hand-mill, and sifted through mosquito netting a handful at a time, for \$8.32 per 60 pounds, and potatoes at \$2.50 per bushel, with increasing demands for large quantities. It is, therefore, the purpose of the mission to become self-supporting as soon as possible.

It will require several hundred native workmen to do the manual labor involved, and these will be required to live on the station, thus withdrawing them from their heathen surroundings, and enabling us to influence them continuously for good. Boys in school will be taught such handicraft as blacksmithing, carpentering, shoemaking, and the girls in household duties. Daily gospel services will keep the evangelistic side of the work in the forefront of effort.

A Board is being formed, composed of two Friends from each yearly meeting, thus bringing the work into

touch with the whole church. Several yearly meetings have already entered heartily into the work, and we trust the Lord will lead the others to do likewise.

A large number of qualified workers have applied for service without any appeal having been made. The only question is the financial one. Will not Friends who read this article consider the claims of a continent two hundred and sixty-two times as large as the State of Ohio, teeming with millions of immortal souls, and looking into those eyes that closed in death, not alone for us, but also for them that ask Him, "Lord, what part may I have in Africa's evangelization?" and then "whatsoever He saith unto you, do it?"

Cleveland, O.

The Christian Missionary Church 1900
A Letter.

The following letter from Rev. E. C. Fry, though not written for publication, touches on some points of mission polity, especially that of self-support, in such an interesting manner that we feel justified in giving it to the readers of the CHRISTIAN MISSIONARY. The book, "Self-Supporting Churches," to which he refers, is one which we reviewed in the January number, expressing the hope that, not only each member of the Board, but each of our Home missionaries might secure and read. We have placed copies in the hands of our Foreign Missionaries.

DEAR BRO. BISHOP: It is my impression that the "self-support" letter which you enclose has already been translated into Japanese. I am now making inquiries, as in case that is so and I can obtain printed copies it will save our mission some trouble and expense. My thought is not merely to have the letter read, but to see that a printed copy is put in the hands of each member. The expense will be trifling.

I am getting more and more interested in Mr. Wheeler's "Self Supporting Churches." It is, as far as practical suggestions to a foreign missionary are concerned, next to the New Testament the most helpful book I have seen. We have already promised to lend it to two other missionaries.

I came to Japan with the idea that in various ways had been widespread in foreign mission circles that Japan is such a peculiar country that no experience gained in other fields is of the slightest value as applied here. But today in reading the mission literature of other fields (and I have read quite a little of late) I am impressed with the fact that the central problems and successful methods are *practically the same in all fields*. I am more and more impressed by a remark made by Robert E. Speer, of the Presbyterian Board at Karnizawa, that it is time to formulate a "Science of Missions," and that it is painful to see missionaries working in any country along lines which abundant experiences gained in other lands show to be foredoomed to failure.

There are two great hinderances to a systematic campaign in the interest of self-support in Japan. (1) Many of the leading missionaries are on the wrong side of the matter when it comes to any practical question. (2) As the various missions are all mixed in together, no one mission has a strong grasp of the situation even as far as its own work is concerned. Vigorous measures on the part of any mission would immediately result in the loss of the ablest workers and most promising points of work. "A chain is no stronger than its weakest link." Had Dr. Wheeler's mission been one of several oc-

cupying the same field, unless those other missionaries cordially co-operated in self-support methods, it would have been greatly hampered, to say the least.

I have been something of an enthusiast along self-support lines, at least to the extent of urging in season and out of season that *all converts be systematically taught their duty to take part in the systematic support of the Gospel according to their means*, (and I think this is emphatically the "first step"); and I intend to keep pushing along these lines, though it is not the way to win popularity among the native evangelists. Some slight results have been accomplished, and I believe that with persistent effort further results are easily possible and will be secured, but I look for nothing revolutionary under present conditions. Were the Boards at home to join in formulating a "Science of Missions" and to use official authority in enforcing the application of the principles of this science, greatly needed revolutionary measures would be possible all along the line; and I believe that aside from the direct results an important secondary result would be better and more cordial personal relation between the foreign missionaries and the native evangelists, after the new methods were in effective operation.

The "Religious bill" now pending in the Japanese Parliament does not grant any recognition to Missions (as organized bodies.) Possibly it may be amended, but if not, it looks as if it would be advisable to have the "Mission Home" at Tokyo "owned" *i. e.* held in trust with written guarantee by a missionary. It is now "owned" for us by a Japanese, but until "mixed residence" began it was the only way possible. A transfer tax has to be paid whenever its "ownership" is transferred. I think it has been just as well that we have been going slow; other missions have been doing so too. Three missions paid 1000 yen each to a leading Tokyo lawyer to assist them to get the privilege of *mission* ownership of building, etc. It seems to have been a case of the old story: the lawyer had the experience and the missions the money; but now the lawyer has the money and the missions have the experience. We can get the benefit of their adventures free gratis.

E. C. FRY.

SENDIA, JAPAN.

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June 9, of Washington. 1900

To the Editor of THE CHURCHMAN:

Certain action of the last convention of the diocese of Washington is sign of approaching revival of life in the Church of God; indicating, as it does, the disposition of the Church in that diocese to get back to the purpose of its establishment. When in the canon relating to missionary work the diocesan Board of Missions is declared to be an auxiliary to the General Board, the same fundamental principle is acknowledged that underlies the declaration of the American Church—that the General Convention is the Board of Missions, because the General Convention is the American Church.

That diocesan Boards are auxiliary to the General Board is a truth that has its foundation in the nature of things; the cause for rejoicing is, that a diocese has recognized and declared it.

Among the practical results that may be expected to follow this action of the convention some are at once apparent.

It will help teach the Church that it exists in order to fulfil its Lord's commission.

It will keep the diocese in touch with the Board of Managers.

It will give the Board of Managers a responsible correspondent in the diocese.

It will do much to put the missionary work of the Church on a strong, because reasonable, basis.

Those who are jealous for the Church's fidelity should offer intercessions that every diocesan Board may speedily become an auxiliary to the General Board of Missions, not only in name but in fact.

ARTHUR S. LLOYD,
General Secretary.

Withdrawal of Aid from Organized Dioceses.

To the Editor of THE CHURCHMAN:

We note with pleasure the recent action of the Board of Missions regarding the gradual withdrawal of aid from organized dioceses. It is a step which we have been advocating for years. Premature organization has long been the curse of the Church.

Why a diocesan mission should organize into a parish or a missionary jurisdiction into a full-fledged diocese, without visible means of support, passes comprehension.

The impropriety of such a course is only equalled by an impecunious youth marrying and then expecting his father to pay his household bills.

But worse than this is the recent custom of an old and established diocese dividing itself into two, and then unloading upon the Board of Missions its weaker half.

It is impossible to arouse any enthusiasm for domestic missions among the laity if they feel that twenty or thirty per cent. of their contributions are not going to the missionary jurisdictions at all.

Moreover, most of the support for these questionable ventures comes from the very Churchmen who least believe in this unwise policy of multiplying weak dioceses. If a territory or a jurisdiction demands and requires missionary aid, let it not be ashamed to call itself "a mission."

If it aspires to be an organized diocese, and to set up housekeeping for itself, let it pay its way and not pretend to be what it is not. To pauperize a diocese or a parish is as bad as to pauperize a man. Help him to help himself for a time, and then, if he wont help himself, let him perish. In spiritual as in worldly things, it is wicked to teach people to be ever expecting something for nothing.

L. S. OSBORNE.

Newark, May 19, 1900.

WOMAN'S BOARD OF FOREIGN MISSIONS.

It is the time of making out reports for societies whose year has just ended, so it is good to hear how they do it in Cheung Mai, in the Laos country. Mrs. McKean writes of the Women's Missionary Society there, that it is completing its fourth year. It has held ten meetings this year, with an average attendance of eighteen. One-half of its collections are sent to China to help support a home for out-cast blind girls. During three months two men did evangelistic work several days each week in the surrounding villages, and made their report to the society. After the reading of these reports, prayers are offered for the blessing of God on this seed-sowing. The subjects discussed in the meetings have been Madagascar, Formosa, Africa, Greenland, Modern Pentecosts, What Christianity has done for Women, The Boards of the Church, Mission Work in our new Possessions, and the Spanish-American War. Printed prayer cards with the subjects were given to the women, requesting that they be put in conspicuous places where they would be a constant reminder to pray. Visits to their homes revealed the cards in such places. The three objects are to broaden the ideas in regard to the Lord's work, to cultivate an interest in the unconverted, and to make the members feel that they have a duty in carrying out the Great Commission. The gifts, prayers and attendance show that in some degree these are being attained. Has the society in your church as good a record as this?

A plea for a *new class of saints* comes to us from a bright missionary mother whose heart is in the work and who wants at the same time to be an ideal mother. She writes: "I very much need a nurse, for now I am so tied down to the children that it is almost impossible for me to do any distinctly missionary work. There is so much that I could do and would like to do, but we just simply cannot afford to have a nurse. I think there should be instituted a class of saints (they would need to be that) to be known as 'assistants to missionary mothers.' They should be a cross between a nursery governess and a missionary, ready to share with the mother all her duties, from entertaining guests to teaching the little ones, from playing the organ for services to darning stockings.

"Missionary children have a bad name the world over, but I believe the mothers are to be pitied rather than blamed; I do not believe that many neglect their children for the sake of the work, there may be a few such, but they are few and far between, most of us go to the other extreme, but all of us whatever our plan, are most dreadfully hampered by unreliable or at best unwise native nurses. Many of them are patient and devoted to a fault, for they utterly spoil the children, but most of them I think succeed in tearing down about as fast as we build up, as far as character building is concerned. It is not that I wish to delegate to any one my responsibility or delight in the care of my children, but if I had with me a loving Christian woman with some knowledge of the right training for little ones' bodies and minds and souls, I know I could do far more for my own children, and no end more of other work, and I believe I could give such a person a happy home and make her feel that she was just as truly working for the coming of the kingdom as any full-fledged missionary.

"Don't you suppose there are such persons if we only knew just where to find them, young women who long to offer themselves for missionary work, but who realize that they have not the training or qualifications that are demanded?

"I am afraid that you and everybody else

will think this is a very visionary proposition, ideal, but impossible."

What busy mother has not longed for just such an "assistant?" And missionary mothers, more than others, must long for some one to help take the stitches and meet the numberless interruptions that take her from her children or curtail her mission work. Perhaps it is not so impossible. It would be a beautiful and useful niche for somebody to fill.

Harrowing accounts of the famine in India come to us through the missionaries and in a supplement to The Bombay Guardian. The area of the famine region is not less than three hundred thousand square miles with a population of forty millions. This is both in British India and the native states, and there is beside a vast region where scarcity and distress prevail. Famine relief is carried on on an enormous scale, and more and more funds are called for.

From Urumia, Persia, Dr. Cochran writes of the distress and want among the poor there, for whom he is very glad to receive any funds. He tells of two families entirely dependent on the work of the men, who were sick. The only woolen or cotton article in their homes, besides the rags of clothing on their backs, consisted in the rug, perhaps ten feet square, under which the entire family slept. In the hospital, Dr. Cochran had two patients, a mother and child, whom he took because they were starved and bloated. The mother was getting well, and he hoped the little one would pull through, though still a skeleton and barely able to digest food. We are glad they are in that hospital where the Bread of Life is given too.

S. R. D.

Resolutions on Co-operation.

Voted at Mission Meeting July 12, 1898.

Whereas our Japanese brethren have expressed through their Standing Committee their desire that the Japanese and foreign missionary workers should unite in closer fellowship, and

Whereas nothing could be more in accord with the desire of the mission,

Resolved, that while we deem it best that the *Kumiai* churches as well as the mission, both being independent bodies, maintain their separate official organizations, we are glad to recognize that we have a common aim and purpose in our work. We believe that this can be accomplished, not by organic connections nor by the adoption of formal resolutions, but by maintaining a spirit of fraternal love which will lead to mutual consultations, and helpfulness, and by the observance of all the Christian courtesies arising from our co-operation in extending Christ's kingdom in this land. We assure our Japanese brethren that, both individually and as a mission, we will endeavor to work with them in the most fraternal spirit of helpfulness, and we rejoice to believe that we can count on a like spirit on their part.

We trust that the pleasant custom now existing of invitations being extended by the two bodies to their various public meetings will be continued, and that by our increased acceptance of such invitations the spirit of harmonious co-operation may be strengthened more and more.

Our evangelistic committee will be glad as heretofore to confer with any committee of the *Kumiai* churches whenever the interests of the work may seem to require it.

- Bishop Brent of the Philippines is a man of ideas which he is not afraid to put to the test. He is not, either, too much bound down by convention or tradition. He has arrived at pretty much the same conclusion that some men of experience in India have regarding those who apply for baptism, but yet are not always up to the standard. In the circumstances prevailing there, he holds that a rigid examination of candidates is not desirable. He says:

"It seemed to me as though one had to fall back upon the example of the earliest missionaries, as depicted in the Acts of the Apostles. All that one could ask for under the circumstances was the desire for the apostolic message, instruction coming afterwards."

John Indian Witness

March 31, 1904.

The Missionary and His Mission.

BY REV. WILLIAM ASHMORE, D.D., IN "THE CHINESE RECORDER."

[The writer of the article below recently received a letter from a young missionary in India, making some enquiries bearing upon two leading subjects of Mission Polity—Self-support and Mission Schools. What he saw of methods in operation in some places around him did not satisfy him. The way of attaining self-support, as outlined by many, seemed handicapped with some of the very difficulties they were trying to escape from. The people were poor, wretchedly poor; they had a Christian spirit, and were ready to help themselves if they only knew how, but silver and gold had they none, and possibly not even copper or cowries. Is there no way divinely provided for people who have grace but no money? Then again the young missionary saw pupils, not only being educated for *secular purposes* at mission expense, but also in some instances being actually paid a bounty for being willing to come to school at all. This also he did not like. This also was a vanity as he looked at it. So he writes to ask how it strikes other people in other places. It so happens that enquiries of a similar kind come at the same time from two other sources. And now the article that follows is intended as an answer to them all, from the writer's point of view. Others may take a different view, but this is *one* view.—W. A.]

HERE we are 700 of us in Japan, over 2600 in China, and about 2000 of you in India and round about. We have grown to be a host. Who are we? and what are we? and what are we here for? We are to find out by looking into a book of instructions and precedents. That Book is the Bible as a whole, more particularly that part of it called the New Testament.

THE WHOLE WORLD LIETH IN THE EVIL ONE.

That is the basal fact of the whole procedure. From that point we take our departure; the world is in darkness; it is led captive by satan; it is dead in trespasses and sins; it is in the valley and shadow of death; judgment has already been declared; its damnation slumbereth not. Only it is held in abeyance to give opportunity for an intervention of Divine mercy.

CHRIST A RANSOM FOR ALL.

For that He came—to give His life as a ransom; He came to bind the strong man; to set his captives free; to open the door of heaven; to proclaim the acceptable year of the Lord; to make reconciliation for iniquity, and to bring in everlasting righteousness. This He did. He finished the work God gave Him to do. The veil of the temple was rent, and access to the holiest made possible for all.

AND NOW IT MUST BE PREACHED.

God has done His part of the work; Christ has done His part. The Holy Spirit has come down, and is doing His part. And now we must do our part. We are to preach the great facts of Christ's birth, Christ's life, Christ's death, Christ's resurrection, Christ's ascension, and Christ's certain return to judge the world in righteousness. To us, who are men,

is this work committed; not unto angels, but unto men is this Gospel of salvation now committed.

IT IS A QUESTION OF LIFE AND DEATH.

If men hear and obey, they will be saved; if they refuse to hear and obey, they will be damned. We have a blessed and an awful ministry; we are savors of death unto death, or of life unto life of every man who hears us. In a sense we wield the potentialities of the Almighty. "He that heareth you, heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me, despiseth Him that sent Me."

FIRST OF ALL WE ARE EVANGELISTS.

There is another office to which we may be called later, that of a pastor and teacher conjointly, but that depends on circumstances yet

to be considered. Primarily and essentially, and from the very necessities of the case, we are evangelists. We are sent to tell men to repent, for the Kingdom of Heaven is at hand. Repent ye and believe the Gospel. Turn from your evil ways and live. To-day if ye will hear His voice, harden not your hearts. Repent and turn to God and do works meet for repentance. Repentance towards God and faith toward our Lord Jesus Christ.

MODELS FOR EVANGELISTIC PREACHING.

John came preaching, "Repent ye, for the Kingdom of Heaven is at hand." From that time Jesus began to preach and to say, "Repent, for the Kingdom of Heaven is at hand." The twelve were commanded, "And as ye go preach, saying the Kingdom of Heaven is at hand." Going and preaching, and preaching as we go, from place to place, and from house to house, in other towns and villages also, for therefore are we come forth. In Luke 4 Jesus gives us His commission, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach good tidings to the poor; He hath sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty them that are bruised; to proclaim the acceptable year of the Lord." In Acts 26, Paul gives us his commission. The same Jesus who had sent the twelve, and the seventy, to the Jews, now sends Paul to the Gentiles, to be "a minister and a witness" for Himself, "to open their eyes, that they may turn from darkness to light, and from the power of satan unto God, that they may receive remission of sins and inheritance among them that are sanctified by faith in Me." Our commission, under which we act, is found in Matt. 28, "Go ye, therefore, and make disciples of

all the nations, baptising them into the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you." And in Mark 16, "Go ye into all the world and preach the Gospel to the whole creation. He that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned."

Our duty and the nature of our work is made perfectly plain by these commissions and these precedents. What John preached we are to preach; what the twelve preached we are to preach; what the seventy preached we are to preach. Our commission is to voice out the things contained in the commission of Christ and the commission of Paul. We are deputy voices of Christ and of Paul; of the latter because he was himself an empowered and a deputized voice of Christ, as Christ was the deputized voice of God.

SUPPOSE WE HAVE NATIVE HELPERS.

Will that be all right? Most assuredly it will. We cannot get along without them. Native helpers are but the enlargement and prolongation of ourselves. But now, primarily, their office is the same as our own. We

are evangelists, and they are evangelists; we are not pastors, and they are not pastors. There are no sheep as yet to be pastors over. Pastoral work is a subsequent work. In time to come they may become pastors, but if so it will be under changed conditions, of which we shall speak presently. At present they are to do the work of an evangelist. They should have a consciousness and a recognition of that fact cut into them as by the force of a sandblast. Because they are evangelists and because we are evangelists, and because that for His Name's sake we and they go forth, taking nothing of the Gentiles, that great mass of dead men, who, as yet, care nothing about us or our message, therefore may we all together properly look for support to the churches which send us out. As long as we are accredited evangelists of the home Churches, then the home Churches are to care for us. When the native Church sends out of its own evangelists, then the native Church ought properly to care for them. The extent to which we may judiciously aid them is matter for subsequent consideration in each case.



DRAGON BOAT FESTIVAL. (SEE PAGE 66).

WHEN SOME CLEAVE UNTO US AND BELIEVE, THEN WHAT?

Now we are coming to a dangerous place in the road. Have your eyes open, your ears open, and your understanding open. Of course sooner or later there will be those like Dionysius and Damaris and certain others who will believe. That is what we are to expect, for God is working with us. But now don't make the mistake of your missionary life. Don't turn off on the wrong road, even if it is the one that seems most travelled. Don't feel that you must follow certain old missionary precedents. If the old missionaries that started them could come up out of their graves they would say, Beware, and don't do as we did. Start right! Start right!! and again I say, Start right!!! Follow New Testament precedents and not old missionary precedents in this thing. You will save yourself a world of backing and filling if you do.

THREE GREAT BLUNDERS TO BE AVOIDED.

We have learned something by a century of experience. At least some have learned; others are knocking their heads

against the wall, and will have to learn same lesson. Missionaries abroad and secretaries at home are still going to school. So "take learning" easily, and some don't. Here are the mistakes to be avoided.

I.—BUILDING THEIR MEETING HOUSES FOR THEM.

In the early days of missions the missionaries—like over-foolish parents—at once either built chapels for their converts, or hired houses and fitted them up with chairs and tables, and benches, and side rooms, and windows, not, so that all the converts had to do was go in and enjoy themselves. That was wrong start. The converts left to the missionary the responsibility of looking after the house, hiring a chapel-keeper, making repairs, supplying waste, and providing for the general wear and tear. Having started in that way, the converts wanted to have it continue that way. They would be called upon to help to be sure, and yield some help they would, but it was uncertain, and sometimes it came hard. It was no easy thing to get them out of that old do-nothing rut. So missionaries have had a perpetual struggle. Furthermore, every company of disciples expected to be favoured in the same way as others had been. Why not? So chapel extension meant financial embarrassment. The whole thing was wrong. We must be able to multiply chapels, without corresponding demands on mission treasuries.

II.—PAYING THE SALARIES OF THE PASTORS FOR THEM.

The old rule has been to get converts together, organize them into a church, build them a meeting house, and then pay a pastor to look after them. That was blunder No. 2, and a prodigious blunder has been. The man was not their own pastor; he was the missionary's man. So they regarded him, and so he regarded himself. His great anxiety would be to keep on the right side of the missionary who supported him. He did not come into the closest touch with them. They were to give something towards the support of their pastor, and just there came the trouble. They wanted to get off with as little as possible, while the missionary wanted them to give as much as possible. It was a struggle for years, if not for a generation, so missionaries had to meet and discuss the problem of self-support, and bands of secretaries and others met at home to discuss the same problems. They all find it hard to get back on the right track. They propose and try all manner of graded schemes for getting them to take their own shoulders the burden the missionaries never should have assumed, the burden which neither the Apostles nor Paul ever assumed. There is neither precept nor precedent in the New Testament for such a thing.

III.—EDUCATING THEIR CHILDREN FOR THEM.

That was blunder No. 3. It, too, was a blunder. The like of it was never heard of

The Missionary and His Mission.

BY REV. WILLIAM ASHMORE, D.D.

(Concluded from page 60).

SOONER or later the missionary will have his converts. He may have gotten them by wayside preaching, or picked them up, here one and there one, from house to house, or, perhaps, have received them in his own hired house; that is, a house hired for his own use, not for their use; but have some converts he certainly will. Now comes the crucial time. How shall he deal with them?

If there be several converts, or only three or four converts, or only two or three converts in a village and its neighbourhood, get them together.

I. TEACH THEM TO MEET FOR WORSHIP IN THEIR OWN HOUSE.

That was the way Paul did, and the way others did. And so we read of the church which was in the house of Prisca and Aquila, and the church that was in the house of Nymphas. Beyond question there must have been multitudes of churches that met in private houses in the early days of Gospel promulgation. Paul was not a meeting-house builder, nor was Peter, nor John, nor any of them, nor were there many church buildings at all at first. That simple expression, "The church that is in their house," tells the story. In like manner, if there are two or three or half a dozen of them to begin with, they can always find a room big enough to hold that many. By-and-by they will increase; as they increase, and one room becomes too small for them, they can put together their little scrapings and hire some room, or some tap dwelling to be used for chapel purposes. Such a house, within their means, some-

how must always turn up when the need comes. The Lord seems to bring it about. When they increase still more and get to be thirty or forty or fifty, and one small house will not hold them, then there may be enough of them to build a place of worship. Encourage them to go ahead, if need be, within their means, but not beyond their means. If the missionary is in a condition to furnish them a little aid, he can do it, and it won't spoil them, for they lead off; and they are shouldering their own load; and it is their chapel, and they are to take care of it and keep it up; they will love it because it is their own. Very different will be the feeling when it is the missionary's chapel. Half a dozen such chapels will be as much of a load as a missionary can carry; a dozen of them will break his back. Unless more foreign money comes pouring in he will go under, and if the money does come in, the natives will fail to come up to the work. The poor man is building a bridge that is destined to break of its own weight. But if the New Testament plan is followed, then churches may spring up rapidly and inexpensively in towns by the dozen and the score, without increasing the demand for foreign money. Some such plan must be pursued if we mean to achieve the greatest success.

II. TEACH THEM TO CONDUCT THEIR OWN RELIGIOUS SERVICES.

Whether it be a provisional arrangement, or whether they are organized more formally and fully at the start into a church, the rule of procedure is the same. Let them make con-

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fession with the mouth; let them be enrolled together; let them agree and covenant with each other. Then in advance of all other things let them be indoctrinated into the Scripture teachings concerning spiritual gifts. "When He ascended on high He led captivity captive and gave gifts unto men." The nature of these gifts are set forth in the New Testament; they are spiritual gifts—gifts of speaking, gifts of expounding, gifts of interpreting, gifts of exhorting, gifts of ruling, and whatsoever kind of other gifts may be needed by the churches. These gifts are not given to every one alike; some have one kind and some another kind; the Holy Spirit dividing to every man according as He will. But they are all given for the same purpose, for the edification of the Church, which is His body, which is to grow compacted by that which every joint supplieth; that is, they are all to contribute something in one way or another for the common upbuilding. The twelfth and fourteenth chapters of 1st Corinthians show us the internal working of the primitive Church in its earliest stages, under the guidance of the indwelling and all-animating Spirit; these chapters tell us how they met and how they carried on public worship, when as yet there were no pastors, so-called; they furthermore showed them how to guard against certain abuses likely to arise, such as one person talking too long. If anything be revealed to him that sitteth by, let the first hold his peace—not take up too much time; nor were the services to be all taken up with just one thing; it was not to be all singing, or all praying, or all preaching. They were to

Spirit. Therefore they can soon be taught to fall into line, to conduct the service to the glory of God, to their own edification, and even to the conviction of sinners who, coming in and hearing their testimony, will fall down and say that God is in them of a truth. In all this the deplorable mistake is avoided of paying a pastor to do all the work, and allow them to settle down into a little or nothing policy, from which it will be very hard to pry them out by-and-bye.

In course of time, as they multiply in number, they may feel the need of having some one man devote his whole time to the care of the flock. Such a man may already have developed among them, or there may be some one well endowed who can be sent to the missionaries to be trained and then returned to

take part by twos and threes, and then they were to have a change, and not have too much of one thing, nor too much of one person. The whole process is described.

All this furnishes exactly the guidance we need in starting young churches in a heathen land. They are to be taught from their very incipience to become self-nourishing, self-directing, and self-propagating. In answer to prayer God will give gifts, and will stimulate natural talents already in existence. One man seems almost naturally qualified for a leader, one man develops an ability to lead the singing, one, two or three may become good readers of the Word of God, one or two evince fitness to become, with a little practice, good exhorters, and two or three are specially gifted in prayer, and all of them by the same

and all the more gladly because they are children of church members. But this is not to be considered as relieving the parents of their duty in this respect in any particular. The missionary came in to show how to do the work well and to help the parents make a start, but not to carry the load. Secular education for secular ends does not come within the scope of the missionary requirement at all. He can give them advice, and within certain limits offer them a little personal help in learning how to steer their way, but he should rigidly guard against being made use of as a secular teacher or a secular administrator. Not that such things would be improper in themselves, but for the reason that his legitimate work is more than enough to tax all his energies; and furthermore, even if he had the

them; or if there is an evangelist who is inclined to settle down and become their pastor, they can call him, and the missionary will not object, but whatever course be taken they must take the initiative and bear the brunt of the responsibility. The missionary can spur them on and can guide them, and help keep them in the right track, but the moving must be done by themselves.

III. TEACH THEM TO EDUCATE THEIR OWN CHILDREN.

That is, teach them that the responsibility for the education of their children rests on themselves and not on the home churches. Religious instruction may be looked for from the missionaries and the evangelists, who will impart to them just as they impart to others,

require fewer years than we usually have considered essential.

THE MISSIONARY MAY THEN PASS ON.

The work of the evangelist will be largely over. His office, as an evangelist, is provisional and transient from the very nature of it. Meanwhile the work of the pastor and teacher has already begun, and if well conducted ought to be rapidly superseding the other. The native pastor must increase and the foreign evangelist must decrease. Happy for all parties concerned if this changing relationship should be well understood and be accepted all around. The missionary is a promulgator of the Gospel, and a planter of churches to be handed over to their own selves for final and permanent control.

time, it is far more important to have the churches learn to do them for them.

BRINGING THEM ALONG TO MATURITY.

The evangelist part of a missionary's mission is not yet completed. He and his assistant evangelists must watch over them, and lead them until they are able to go alone. He is to help them organize, to deliver them the decrees for to keep, to set in order things that remain, to supply that which is lacking in their faith, to help them solve questions that meet them in their initial stages, and render such other aid and guidance as may be needed for the attainment of church manhood. How long a period of time will be required for this will vary according to circumstances. It may demand quite a number of years, though we think that, as a rule, it should not exceed five years.

HOW TO BRING THEM ALONG TO MATURITY.

Most missionaries in the Methodist Episcopal Church will agree with this from the *Kaukab*. It seconds, with greater vigour than we ventured to express, our recent exhortation. Our contemporary says: "The last issue of the *World Wide Missions* contained two articles, one from the pen of Bishop McDowell and the other from Dr. Leonard, missionary secretary, of interest to Methodist missionaries, each urging special fund patrons to send their gifts without asking workers on the field to acknowledge them or requiring correspondence from the field. It is generous in these church leaders to thus attempt to relieve the missionaries of what some feel a great burden. It is possible some donors will follow the advice given and ask for no further correspondence from the field. But as long as human nature is what it is, the wise missionary who needs special gifts to maintain his work, will not avail himself of such kind permission, but will continue to keep himself in direct touch with his donors. The condition existing in the Methodist Missions in India, where such a large amount of the work is dependent on special gifts, is not ideal, but the fact might as well be faced that aside from their use there is absolutely no hope of holding our ground at the present time to say nothing of making an advance. And as it is absolutely certain that the 'living link' system can only be productive of income when the donor and his protege are really linked together by correspondence, the far-sighted missionary will read the two articles with feelings of gratitude for the attitude of kindness and consideration that motivated the writing of the articles—will keep right on with his correspondence

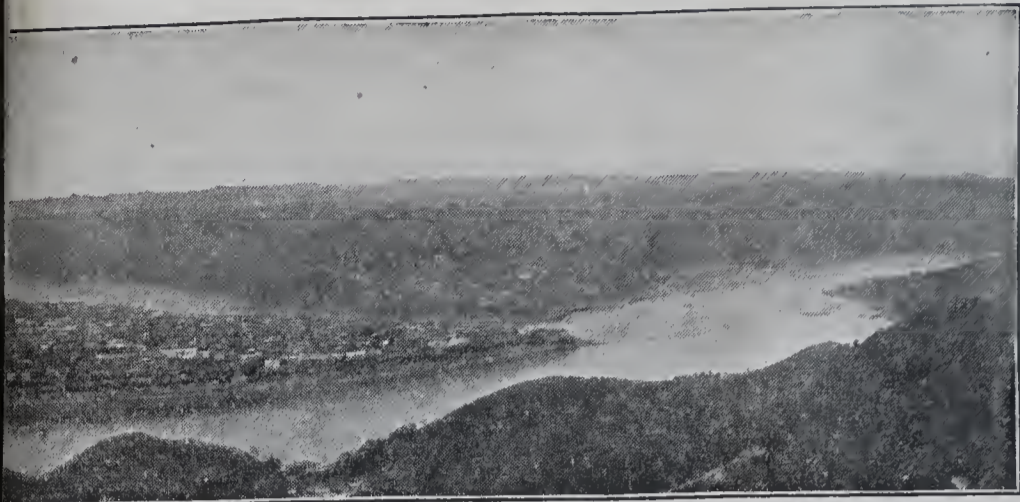
MISS ANNIE TAYLOR AND HER BAND.

In the house adjoining ours lives Miss Annie Taylor and her band of Thibetan missionaries. Of course you have read about her struggles to get into Thibet and open a way for the Gospel, and that after great suffering she was obliged to turn back before reaching the capital. On her return to England she called for volunteers to go with her, and one man with his wife and ten unmarried men gave themselves for the work. They came to Darjeeling to study the Thibetan language for a year, and are waiting for a sign from God to begin the attempt to pass over the boundary to this dark country. Government has informed them that they take their lives in their hands when they pass over the boundary, but they do not seem dismayed and are ready to go when their preparations are complete. They are all young men, and it seems to me I never looked at a group of such shining faces as they present. They are connected with all good work, and hold outdoor services here for native and foreigner. Miss Taylor is a very unpretending, modest woman, but she must have great strength of character as well as strong faith. She speaks so quietly of her mission and its certainty of success that it inspires us all, and I have no doubt that God will honor their faith, even though some of these bright young lives may be quenched in the effort.

THE MOUNTAIN PEOPLE—PRAYER—WHEELS.

We are surrounded by a variety of races—people from Thibet, Nepal, Sikkim, Bhutan, and the Lepchas, who are the aborigines of this region,—and as we look at them filling the market-places and roaming the streets our hearts are stirred to tell them the Gospel, but we have no knowledge of their languages. The Bhuteas and Thibetans are Buddhists, and all the others are more or less tainted with this belief.

Wherever one turns may be seen high bamboo poles, from every part of which are fluttering various colored rags and paper. These are printed with prayers in the various languages, and have been tied to the poles so that their prayers may be ascending to the gods, no matter what wickedness the man or woman may be committing. Passing along the street we see men going by twirling the prayer-wheels, or sitting in their shops making bargains, or chatting and laughing with the passers-by,—all the time causing the prayer-wheel to turn their prayers hundreds of times. There are not so many temples as we see on the Plains, but these prayer-poles and wheels seem to be in place of them—even the bushes on the hillsides being bright with the bits of rags which those who are too poor and humble to be able to have the use of a pole have tied on them. The people are a sturdy, independent class, with more character than the Plainsmen, but they often look fierce and hard, and are much given to fighting and quarreling.



CHUNGKING, WEST CHINA

The Mission. The city opposite on the right, across the "little river," is Kiang-Peh, martyred, March 12, 1898.

native houseboat is engaged for the remainder of the journey of 600 miles.

Located on a rocky promontory, at its highest point 300 feet above the river, it presents to the new arrival the most imposing and interesting sight that greets his eye during his entire journey.

The population is estimated at 350,000, and it is the commercial metropolis of all the west of China and Tibet.

As to the healthfulness of the city there are differences of opinion. Its natural position furnishes it with absolutely perfect drainage, which cannot be said of many of the Chinese cities of equal size.

Chungking is the headquarters of our West China Mission. The treasurer and the superintendent reside here. The mission premises, with the exception of the boys' boarding school, are located on the right hand and center of the city, on the city wall, overlooking the Kia-Ling, which flows 200 feet below. (See picture on page 7.)

The boys' boarding school and residence of the principal are located two miles out in the country, on the banks of the Kia-Ling River.

Chungking is situated in what is commonly called the British sphere of influence, and we hope some day may be connected with Rangoon, Burma, by railroad.

England, France, Japan, and America have consulates in the city. Four Missions are located here—English Friends, London Mission, China Inland Mission, and our own.

The membership of our own Church is as large as the other three Missions combined, and we have more foreign representatives than any other one Mission. Our West China work was never in so prosperous a condition as at the present time. They need more workers, money, and prayers to enable them to enter the many doors in this the garden of China.

Conrad Emil Anserony, March 1900
EPISCOPAL RESIDENCES IN THE MISSION FIELDS

The Central Conference of China, which held its second session at Shanghai on Nov. 15-18, 1899, under the presidency of Bishop Cranston, considered thoroughly the subject of episcopal administration in that field. The result was the adoption by a unanimous vote of a memorial to the General Conference requesting the establishment of an episcopal residence in Shanghai. Foochow Conference had previously taken similar action.

Outside the continent of Africa (where conditions of life are

work in the boards and general committees of the Church for the remainder of his life.

It should be borne in mind that the function of the Bishop having "episcopal supervision" of our Missions differs largely from that exercised when he presides at the home Conferences. Here his chief duty is the "fixing" of the appointments. That is probably a matter requiring comparatively little consideration in the mission fields, where the time limit does not affect the appointments, the salaries are equal, and the workmen are few; but the Bishop, in cooperation with the Finance Committee, practically determines the entire policy of the Mission in the recommendation for the redistribution of the annual appropriations.

Our missionary Bishops have always been missionaries, except Bishop Hartzell, whose life had been spent as an administrator of that one of the benevolent societies most nearly related to the work in Africa.

If it were not for the varying dialects, which make it impossible for a missionary familiar with one dialect in China to be understood in the least in another, it would appear to be advantageous to have a missionary Bishop who could speak the native language. On the other hand, there are apparent advantages, in a great country like China, in having a Bishop resident for at least four years among them.

If a General Superintendent is not thus assigned to China, it is thought that a missionary Bishop should certainly be elected for that country; and in this case one also for Malaysia, which should then be separated from India, and should include the work in the Philippine Islands.

If the request for China should prevail, there are those who will doubtless advocate a similar adjustment of the episcopal work in Europe, and the same method of reinforcing the episcopacy in India. All of the European Conferences have made the same request for that continent that the Central Conference of China has for China.

The three cities which would naturally be designated as episcopal residences, if the General Conference should assign a General Superintendent respectively to China, India (or Malaysia), and Europe, would probably be Shanghai or Manila for Eastern Asia, Calcutta for India, Manila or Singapore for Malaysia, Frankfort or Zurich for Europe.

We give our readers these reflections this month on this important question because the General Conference is approaching, which will determine it, disclaiming, however, any intention to anticipate its action, or even to express a matured and final opinion ourselves, but thinking the matter now worthy of careful study and general attention.

DENOMINATIONALISM IN THE PHILIPPINES

President Schurman, of Cornell University, who was chairman of the Philippine Commission, in an article on missionary work in the Philippine Islands, uses the following language:

"Missionaries are needed in the islands, and I hope they will be sent there in large numbers. There is plenty of work for them to do, and I hope they will go with a complete understanding of the situation. To accomplish good they must realize that they are contending with a Catholic educated population that knows nothing about the fine differences between Protestant sects and denominations. Therefore it would be highly impolitic to send missionaries of different denominations to confuse the minds of the people. I do hope that when we send the missionaries we will decide beforehand on one form of Protestant Christianity. Send only one type of missionary."

This seems on its face to be reasonable, yet practically it is otherwise. The emphasis on denominationalism which exists in our country is not recognized on the foreign mission fields. Missionaries of various denominations work side by side in all heathen lands, forming a community whose denominational distinctions and usages are immaterial in the presence of colossal unbeliefs. Moreover, comity among Missions is now so well defined that there is no practical difficulty on the field in assigning one town or village or province to one denomination, and another to another, so that their correlation is easy. Moreover, the doctrinal differences which separate the Lord's people in Christian lands are not particularly recognized in the mission fields anywhere.

FOREIGN MISSIONS IN THE TWENTIETH CENTURY.

Levin Steward

Jan 1901

BY EDMUND F. MERRIAM.

THE nineteenth century has been the century of foreign missions. In the history of the Christian Church it will be known as peculiarly the period of the Christian crusade in pagan lands. Its distinguishing religious characteristic is the large number of men and women who have gone forth from Christian lands to propagate the Gospel among peoples of all nations. In the experience of the past century many valuable lessons have been learned in mission-work, which should and will shape the methods of labor for the extension of the Redeemer's kingdom in the twentieth century, now just beginning. Chief among these lessons established by the experience of the past century are ·

1. *The evangelization of every nation must be done chiefly by its own people.*

Noble as has been the work of foreign missionaries, it has been as founders and directors of missionary movements that they have been most largely useful. The converts they have gained, trained, and sent forth have been the immediate and effective instruments in all the great Christian ingatherings in heathen lands. None recognize this fact more fully than those missionaries who have been widely known in connection with the "miracles of modern missions."

2. *The necessity of self-support and self-reliance in the native churches has been acknowledged in the closing years of the nineteenth century.*

This necessity will receive new emphasis in the opening years of the twentieth century. Only by insisting on these features in missionary work can Christianity be permanently established in any nation on an independent basis.

As a result of these lessons from the missionary experience of the past century, certain modifications of missionary methods in the twentieth will occur.

1. *More responsibility will be thrown upon native Christians and native churches in missionary lands.*

Throughout the nineteenth century it has been almost universally assumed that every foreign missionary has been fitted by experience and education, if not by abilities, to lead the Christians in his field. This has without doubt been true, with but few exceptions, in the past. With the advance in educational facilities in mission lands, there have already been some cases in which native Christians of natural force and abilities have secured a training and experience

which has made them better fitted for leadership than the missionaries under whose direction they were laboring. This incongruity has led to unhappy controversies, and in some instances to injury to the work; and the effect has appeared in various movements for entire independence of missionaries and missionary societies, especially in India and in Japan. These movements should be encouraged rather than opposed. The native churches, if left to themselves, will no doubt fall into errors; but no mistakes can be more fatal than that of a supine and helpless dependence on missionary leadership and funds.

2. *Christian missions will increasingly take the form of sympathy and aid to the native churches in foreign lands.*

While the preaching of the Gospel, both pastoral and evangelistic, will be more and more left to native labor and support, those features of Christian work which call for prolonged and thorough training, and for large pecuniary investments, should be continued and even increased. These features include medical missions in some countries; the work of translation, preparation, and publishing of a sufficient Christian literature, and higher education,—especially the thorough training of a native ministry and of Christian laborers in all useful lines.

3. *Missionaries will be more and more selected for educational and administrative rather than preaching abilities.*

The experience of the past points to this as the proper course. Mission-fields afford many instances of excellent and devoted men who were superior and even eloquent preachers and would have been exceedingly useful in Christian lands, but who have been comparative failures as missionaries because of the lack of abilities for executive leadership, while every conspicuous success in missions has been associated with some leader of eminent administrative qualities.

4. *There will be a proportionate decrease in the number of missionaries sent out from Christian lands in comparison with the amount of work carried on.*

The absolute number of missionaries may not be less for some years; but the assignment of their spheres of labor should be gradually readjusted in accordance with twentieth-century methods of mission-work, and ultimately the number of foreign missionaries will be reduced

without injury to the advance of Christianity. This would effect not only more rational methods, but a large economy, as the support of one missionary, if saved, would employ a dozen native workers, each one of whom might be as effective in evangelistic work as a missionary from other lands.

5. *Evangelistic tours in pagan lands by preachers and lecturers from Christian countries will increase in number and frequency.*

Already such tours have had a profound influence, especially on the people of India and Japan. The resident missionary is often regarded as one who, receiving a salary, is engaged in missionary work for a livelihood. They are also sometimes considered as not representing the best thought of the countries from which they come. The lecturer or evangelist visiting foreign lands comes as a witness to the worth and standing of the faithful resident missionary; and beyond what he may be able to say, gives power to the labors of the missionary. With the growing world-wide knowledge of the languages of Christian lands, these evangelistic journeys by eminent pastors and preachers from Europe and America will become more feasible and more widely effective.

6. *Finally, when Christian work in what are now non-Christian lands has become gradually and completely conformed to twentieth-century methods, based upon the best experience of the nineteenth century, the permanent residence of foreign missionaries in any country will cease.*

As facilities of intercourse increase, visits of Christian workers among all the peoples of the earth will multiply. The Moody of the twentieth century will not be confined to Great Britain and North America, but will carry his campaign for Christ to all the nations of the earth; but no servant of Christ will be called upon to exile himself permanently from his native country for the sake of the Gospel. Only those who prefer residence in other lands will go; and these will become permanent residents from choice, fully amalgamated with the people, and an integral part of the indigenous Christian system and work.

Three conclusions are to be drawn from these points on twentieth-century missionary methods.

1. *Foreign missionary societies are not a permanent feature of the work of the Christian Church.*

Foreign missions have been the glory of the nineteenth century. The contributions of the churches in Christian lands for their maintenance have been swelling year by year. There is no doubt that this growth should continue. The status of Christianity in non-Christian lands is not yet such that aggressive work by foreign Christians for the kingdom of their Redeemer can be diminished. But a certain dismay has

beyond question come to many Christians in view of a supposed indefinite and unlimited call upon Christendom for increased contributions for foreign mission-work. The question has arisen, When is this to stop? To this question the points presented afford an answer. There will be a culmination in foreign missions. A time will come when expenditures for this work may and ought to begin to diminish. The quickness with which the turning-point may be reached depends on the energy and liberality of the Church of Christ in the early years of the twentieth century. The nations of the earth are in a tumult. All the world is about to be open to the preaching of the Gospel of Christ as never before. Bold, aggressive labor for his kingdom, on lines of the best methods, will be more effective in the twentieth than in the nineteenth century. By a few years of strenuous labor and liberal giving, a mighty transformation will be wrought. By wise and adequate labors, Christianity may be made paramount in every nation on earth in the early years of the twentieth century.

2. *The prospect presented affords an ultimate solution of the problem of missionaries' families.*

Confessedly, the necessary separation of the families of foreign missionaries, and especially the separation of parents from children who are still of an age to need peculiarly the loving care of father and mother, is the most difficult question in foreign-mission administration. Excellent arrangements are made for the children thus bereaved, in various homes for missionaries' children; but no care, however conscientious, can replace the God-given relation of parent and child. Many most ardently interested in the spread of the kingdom of Christ have felt this a serious feature in the foreign mission-work as at present conducted. In the programme for twentieth-century missions this element will be gradually eliminated. Separation of families will be only for a time, and these temporary absences will be cheerfully endured for the sake of Christ and the Gospel.

3. *The administration of missions should at once begin to be shaped with a view to these changes in missionary methods.*

Sudden and radical changes are not desirable, nor would they be beneficial. But the eyes of all engaged in the executive affairs of foreign missions should be fixed on the final goal; and every man appointed and assigned, every measure adopted, and every dollar expended should aim at the final object and end of all foreign mission-work of every sort and character,—the establishment of an independent, self-supporting, pure, and self-propagating Christian Church in every nation on the face of the earth.

The City Patriot. April 25, 1895
DR. MILLER'S LECTURE.

I. DR. MILLER'S AIMS AS A MISSIONARY.

"Whatever may be the merits of Hinduism at the heart, countless evils, countless abuses, have got entangled with it which are eating away the best elements of good from the social life which it regulates and the characters which it forms. Within the fold of Christendom there are many who not only object but who are indignant when similar statements are made about Christianity. Be the inner merits of the Christian system what they may, that system as practically exemplified in any land or age has been full of error and has done evil as well as good to such as cling to it sincerely."—*Extract from Dr. Miller's Lecture*

"We have institutions for education round us which deliberately decline to turn the thoughts of those trained in them toward every divine purposes,—which are not intended to suggest any thoughts beyond those that belong to the brief lives of individual men on earth. We have other institutions which, working rather on the Greek and Roman ideal than on Christ's, make it their one over-mastering aim to bring men over from other schemes of life and to place them within the Christian fold. With neither of these classes of schools and colleges have I any quarrel. . . . But you,—amid such imperfection in those who trained you and yet not wholly without success—you, have been trained differently. . . . To you,—if you have at all received the spirit of your training—to you, it is a familiar thought, nay it is the guiding thought of all, that while God's moral work, like all his works, is organized around a centre, it is yet something wider far than any church or system or race, nay that it embraces every land and age, and extends to every member of the human family."—*Ibid.*

We are grateful to Dr. Miller for the honest and fearless setting forth of his views of Christian Education and Christian Colleges, an ignorance of which has made many in India and Europe anticipate results which it is not possible for them to expect. He declares that he has never aimed at the conversion of the Hindus to Christianity or their admission into the Christian church; he has simply striven to place before his students the IDEAL of Christ, which could be worked up and realised so as to benefit India and the world, without secession from the bosom of Hindu Society and without the abandonment of the Hindu religion. He admits that both Hindu Society and religion are somewhat defective, but what is not imperfect in this world? Is Christianity or the Christian church free from imperfections, and do they not stand in need of improvement? Is

the very constitution of the world, whether natural or moral, are as we, educated and enlightened men, with elevated notions of justice and love, can approve? If not, then why condemn Hinduism, and why renounce its institutions, hallowed as they are by antiquity, and so essential to perfect the history of the world? Indeed, Hinduism has certain elements in it which are lacking in Christianity, in Judaism and in the pagan civilizations of Greece and Rome, and the story of the world cannot be completed without them. Hindu Society and the Hindu religion have a *unifying power* in them, which the Christian system and the Christian nation are deficient in, and the former must continue to exist till the end of time. The Hindu can effect his reformation by himself; he needs not the guidance of Christian teachers or Christian literature; and Dr. Miller, therefore, has not thrust Christianity upon his students. Those missionary organisations which have been carrying on their educational work on different lines from his, have been actuated by the lower ideals of the ancient Pagans and Jews, viz., their love for their respective sectional communities; and though they may and will do some good, they do not represent the higher

Christian ideal, which is limited by no church or creed, and overmastered by no selfish or national influences. Each man must place himself in personal contact with the Deity and feel his love, and he will acquire strength from Him to do his appointed share of work in the story of the world, without abandoning the community in which he is born, or the group of ideals which has contributed to the formation of his character.

We do not want to quarrel with Dr. Miller for his opinions, or to say hard things about his anomalous position; but we are justified, we believe, in asking him if his views of Missionary work in India accord with those of his employers—of those thousands and tens of thousands of poor men and women of Scotland who contribute so generously to the support of Missionary Colleges. Do they really believe, as he does, that the Hindu religion is so good and useful to the Hindu nation and the world that it should be preserved and not displaced by Christianity? Do they really not expect conversions to the Christian religion and the foundation and multiplication of Christian communities or churches distinct from the old Hindu communities and nations? Is it not a fact that the Christian missions have always been believed to be aggressive, designed to bring non-Christians into the Christian fold, and it is in this conviction alone that they have been supported by the Christians of Europe and America? They may be unwise in cherishing these wishes and expectations, but is it not a fact that they actually do so, and that it is on this account that they give away such large sums for the missionary enterprise? Dr. Miller knows full well—and he admits in his lecture—that his views are novel and different from those of the majority of Christians. This being so we say that his mission lies not in India but in Scotland. It is there that the ideals of Hinduism and Christianity are misunderstood. It is there that Dr. Miller's views should become current coin. He is placing himself in an extremely false position by standing here as a representative of the Christian population of Scotland and then propounding views which he himself admits will "offend the natural prejudices" of every Christian party. A chivalrous sense of honor and integrity, and a firm grasp of the same, in the midst of the sin and sorrow of this world, are not the gift of simple culture, but the blessed endowment of Christianity, the burden of which is that *there is no other name given under heaven by which men are saved except Christ Jesus.*

II. DR. MILLER'S VIEW OF HINDUISM.

"India has her ideal, and whatever be the weeds which hinder its bringing forth fruit unto perfection, it is an ideal of which the world has need. The chief characteristic of this ideal may be hurriedly defined. There is the thought of the irresistible power that dwells somehow in the universe, a power which man can never change to which it is his only wisdom to submit. There is the thought that god, that the divine, is not merely over all but in all, that the whole being of the world and those who dwell in it is the expression of divinity. There is the thought that all men, or all men within the Hindu pale, are inseparably linked, are responsible for one another, must in no circumstance part from each other."—*Extract from Dr. Miller's Lecture.*

"It (Hinduism) teaches the omnipenetrativeness of God. It teaches the *unitedness* and *solidarity* of men." *Ibid.*

That Hinduisim, whatever that word might connote, has a singular power of vitality must be

acknowledged by all who have any acquaintance with it. It has withstood the shock of arms and survived the fall of mighty empires, and may continue to live for some centuries to come. But

still we cannot attribute all those excellencies to it which Dr. Miller, in his large-hearted sympathy, credits it with. It does not "teach the unitedness and solidarity of men," and these two words unitedness and solidarity—have not come into existence in the English language to express ideas which were intrinsically Hindu, as alleged by the learned doctor. "The very fact I can find no common English words to set forth these thoughts is the clearest proof that the men of the west have need of them." Solidarity, we believe, is a word which was first used in France by men who knew nothing of Hinduism and cared nothing for any religion whatsoever; they produced it from their own language to express a deep-felt want, and now it is the common property of all men throughout the world. It is evident that Dr. Miller himself has no clear conceptions of what he means by the expression "solidarity of men;" for he says that Hinduism teaches that "all men, or all men within the Hindu pale, are inseparably linked, are responsible for one another, must in no circumstances part from one another." What does Dr. Miller mean? Is there not every difference in the world between a doctrine that teaches the solidarity of *men* and that which teaches the solidarity of *Hindus* merely—and by *Hindus* is meant caste Hindus? And yet the lecturer speaks of both as the same. So much for his grasp of the Hindu ideal.

The spirit of Hindusim has been very far from what Dr. Miller would have us believe; it has invariably been that of discord and disruption; and the multitudinous castes and sects that have from time immemorial, prevailed in it, confirm this most strongly. The village system, which perhaps Dr. Miller has in his mind, was not designed to create or foster the unity and solidarity of *man*, not even of a *nation*; and the idea of a nation has never been adequately understood by the Hindus. The individual members of the village communities, no doubt, acted in concert, but the separate communities did not cultivate a more extended corporate life, and could not therefore "widen the outlook of our race and help it on towards its divinely appointed goal." As the corporate life of the villages did not exert a wide unifying influence upon the Hindus, so neither did their religion have that effect upon them. Whatever Dr. Miller might mean by the proli-vocable-omnipenetrativeness—which he has coined, possibly as a euphuism for Pantheism, we must say that Pantheism has not inclined the Hindus to wish for a union of mankind. The Pantheist, absorbed in the contemplation of the supreme spirit and impatient to be merged in it, never thought of the individual or the race. Instead of widening his sphere of knowledge or sympathy, he ever laboured to circumscribe it, till he lost sight of everything except Brahma, in whose boundless immensity he sought the extinction of even his consciousness of Brahma itself.

Then again even the most superficial enunciation of the doctrine of Pantheism will show that it obliterates all distinction between good and evil. Dr. Miller admits this incidentally for he says:—"The Hindu thought of the divine in all things would take away, if left unchecked, that sense of sin and need which is the deepest well-spring of moral life." And we ask, in all earnestness,

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whether a religion that tends to blunt the sense of sin can be looked upon as having any ideal to offer? We are aware that even in European countries Pantheism is the fashion; for the simple reason that it accommodates itself so conveniently to the depraved views that are prevalent regarding sin. A profound belief in the eternity of God underlying all appearances, phenomena, transactions of birth and death, development and dissolution leads inevitably to an imperturbable optimism. Everything in the world, what we call bad as well as what we call good, the ugly as well as the beautiful to our eyes, the painful as well as the pleasurable to our senses, is God. Hence it is Walt Whitman, who adopts this creed, proclaims

I make the poem of evil also—
I commemorate that part also.
I am myself just as much evil as good, and so
my nation is,
And I say there is in fact no evil.

(Or if there is, I say it is just as important to you, to the land, or to me, as anything else).

In strict conformity with this view of things, Whitman includes Satan, the genius of evil, dissatisfaction and revolt, in his conception of divinity.

If the lecturer had spoken of Islam as contributing, to a large extent, to educate mankind to understand and realise their unity and solidarity, by its stern doctrine of the absolute oneness of the Deity, to whom all believers, of whatever nation or country, are alike dear and precious, and before whom the Sultan and the faquir stand on the same platform, we would have had no quarrel with him. What Islam seeks to effect

by the doctrine of God's unity and sovereignty, Christianity strives to achieve by its exalted teaching of the Fatherhood of God and the Brotherhood of man; and its countless schemes, for the enlightenment and happiness of mankind, prosecuted throughout the world, at a great sacrifice of money and men, attests its efficacy. We really do not know how Dr. Miller has come to regard Hindusim in the light in which he has represented it. What service Hindusim has not been able to accomplish or aimed at accomplishing, the Sanskrit language and literature have, to a certain extent, been able to perform, and if Dr. Miller had cared to acquaint himself with these he might have been saved from such arbitrary assumption and painful speculation, detrimental both to his reputation as a scholar and to the cause of Missions which he is supposed to represent to the people of this country.

III. DR. MILLER'S CONCEPTION OF THE CHRISTIAN IDEAL.

If Dr. Miller's conception of the Hindu ideal errs on the side of extravagance, his conception of the Christian ideal errs in the opposite direction. There is some excuse for his belauding the Hindu ideal, for his theoretical and practical knowledge of Hinduism is pitifully restricted, but there is no justification for his belittling the Christian ideal. The weakest part of his lecture is where he tries to place before his readers what he considers to be the Christian ideal. In order that we may not be accused of misinterpreting his views, by commenting on isolated passages, we quote here *in extenso* that part of the lecture where he expounds the Christian ideal:—

"Nearly nineteen centuries ago one appeared

who set forth a new ideal. Supported by signs of many kinds that God was with him and by such a life of purity and love as no one else has lived before or since, Jesus of Nazareth, Jesus called the Christ, set before men a scheme of life which as a matter of simple fact wrought towards the union of many of the races, has wrought towards the union and interaction of their ideals, and has given new life to whatever noble thoughts had been previously at work in any of them. He was met by rejection and a cruel death. That became, when it was rightly understood, the surest proof of his heavenly message and the chiefest means, by which his new ideal put forth his power. And what was the nature of his ideal? In briefest outline it was this. Not only for a nation or a people but for each individual man, the living God has care. Each man may know for himself that God loves him. Each man may live on earth amid all earth's sin and sorrow knowing as one of the contents of his own experience that a loving all-comprehending Being is taking the guidance of his life and making it serviceable for inconceivably noble ends. That each man should thus see God for himself, should be taught, strengthened, guided, in personal intercourse with God, that he should be set to work—not to meditation only but actually set to work—for the good of men, knowing that he is working in God's way and for God's ends: that was Christ's ideal of human life. Does it not seem an unapproachable ideal, altogether too high and hard for any man? Is it not a mere vision which has no solidity or substance in it? So the overwhelming majority of those who hear of it have always hitherto considered it,—the overwhelming majority, and yet not all. For with the setting forth of that new ideal there came also a new power. It was found, as Jesus had foretold, that when he left the world there came a new impulse which took hold of some. That power he had called the Comforter, that is, the Strengthener. And that power has strengthened some. In every generation there have been some who through acceptance of Christ's ideal have found heaven laid open to them, have known God to be with them in their common life, have seen what God's purpose for them was, and have striven with might and main to work it out. They have lived, paradoxical though it be, lives of sorrow at the same time of joy,—of sorrow for the suffering and darkness round them, of sorrow because men will not receive Christ's ideal of life or any ideal at all, yet lives of joy because God is near them and lets them know that the accomplishment of His designs is sure. So they pass through life, doing the thing that is given them to do, assured that it will be of use some day, contented therefore though every one around them be laughing at their folly."

We ask in all earnestness: Is this all, Dr. Miller, that Christ came to teach? Is there nothing more for human beings to learn from the life and death of our Lord and Saviour than that "not only for a nation or a people but for each individual man, the living God has care;" and there is power from on high to strengthen some to lead a life of usefulness and self-sacrifice? Is this all the teaching of the God-man? Has the sacrifice on the Cross no special significance for us poor, miserable, sin-stained creatures—who find so much that is utterly degrading and mean even in our highest efforts to do good to others? Have the ambassadors of

Christ in India no other message to deliver to the teeming millions of this country who, even without the teaching of missionaries, know full well that there is a God that cares for them—for such a belief is instinctive in man—but find it utterly impossible to have their aspirations after a higher spiritual life satisfied? Why your theology, Dr. Miller, just stops short of the very A. B. C. of the religion of our Divine Master.

But we have not thus learnt Christ,—from those of your fellow-missionaries who have brought us from darkness into light. Surely you have something more to say about Christ?—some message like that delivered by St. Paul who said "I delivered unto you first of all that which also I received, *how that Christ died for our sins, according to the Scriptures.*" Surely you have something to say about the Atonement of Christ for man's sin? This is what the late Rev. Dr. W. R. Dale—who by the bye was considered by many to be not quite orthodox—had to say:—"We must declare with John, that Christ is the propitiation for the sins of the world. We may have many things to tell men; but if we profess to deliver to men the contents of the Christian revelation, this must be among the very elements of our message." We know what the reply is likely to be:—"This is all old fashioned theology, which won't suit modern times, and especially the students past and present of the Madras Christian College. We have passed the dogmatic stage and we need a rationalization of Christian dogma." But is it not a fact that this old fashioned dogmatic theology it is that still holds sway in Christian countries, and that it is to proclaim this old, old story that men and women have sacrificed and are prepared to sacrifice their very lives even? We, who, in this land, have been drawn from Hindnism shall be satisfied with this old fashioned theology. We have not as yet reached that stage of enlightenment that has necessitated the discarding of this theology, and we hope we shall never reach that stage; and, moreover, it would appear that we are not altogether in bad company though our ideal may appear low and imperfect; for we have an idea that some of the most mighty intellects of the day still cling to this very ideal.

Dr. Miller's Lecture.—Our special supplement contains some important articles on Dr. Miller's lecture from esteemed contributors. They will, we are sure, help to clear several obscure points in Dr. Miller's remarkable lecture. The one by a European Missionary deals specially with Dr. Miller's ideal of Hinduism, and when we say that the writer is one who has devoted long years to a critical study of Hindu literature, and has also a wide practical knowledge of Hinduism, our readers will know what value to attach to his utterances. The Rev. L. P. Larsen of the Danish Mission also makes a very thoughtful contribution to the subject. The first part of his lecture is probably meant as a hint to us that we should not attach much value to the utterances of the *Hindu*. We are fully aware of the glorious inconsistencies of our contemporary, but, in this case, we were obliged to attach some importance to the opinion of the *Hindu* of Dr. Miller's lecture, for the simple reason that the lecture has had just the effect which Dr. Miller intended that it should not have and that is making the Hindus to be content with their low and imperfect ideal without helping them to realize the higher ideal as it is in Christ. The latter portion of Mr. Larsen's paper is extremely important, for it subjects Dr. Miller's wordy lecture to a very keen and critical analysis. The other contributions are also important as viewing the lecture from different standpoints. Our own opinions, which are the result of our most sacred convictions, we have given elsewhere, in plain, unequivocal language, and without any bitterness of spirit.

that in Christianity is found as much as in the worst forms) of corruption as in Hinduism? Among ignorant and thoughtless people it might be popularized down to such a result. But no intelligent man can fail to see that Dr. Miller not only speaks of truths in Hinduism and of a Hindu ideal which the world has need of knowing, but that he says repeatedly and emphatically that the Hindu ideal, as well as the ideals which have ruled men's lives in other lands, is one-sided and that it requires Jesus Christ to make it complete and powerful. Whether or not this expresses correctly what Christ himself claimed to be and to do, we may afterwards consider. But 'The Hindu,' and those whose view in this matter it expresses, do they fully agree with Dr. Miller in this central point of the lecture they praise so highly? To speak in such terms about it should be impossible for an honest man, if he does not fully agree with the main point thereof. But to 'fully agree with' means with such a man to act, or at least to strive to act, accordingly.

2. THE MISSIONARIES AND DR. MILLER'S LECTURE.

The address was specially meant for present and former students of the Christian College, and to them is the appeal made in the concluding part: they are by their training in that College more than others fit to do the work, the necessity and importance of which the address has aimed at showing them, the work of 'bringing together the ideals at work in India on the one hand and in Christian nations on the other, to the lasting benefit of both.' Why then do we, who are not connected with the College come forward to discuss that address? Because the question is here about things that lie very near to the heart of all who love the Lord Jesus and desire to serve him in India. It is perhaps a question of much more pressing interest to many of us outsiders than to most of the present and former students. For the great question for all who are here with an earnest desire to make Jesus Christ, His salvation and His ideal known to the Hindus, is, how to do this work? How to approach them with our message so that their souls might catch a glimpse at least of God's love and glory as revealed in Christ? When a man on whose devotion to, and ability in his work for more than a generation you cannot but look with the highest regard, comes forward with a maturely considered and carefully thought-out lecture on that very subject, all we who are anxious to learn, will listen and read and think.

And what is it then that Dr. Miller has to say to us? The task he calls the whole attention to is the work of 'bringing together the ideals at work in India on the one hand and in Christian nations on the other, to the lasting benefit of both.' But here at once I must stop and ask myself: is this really something that Dr. Miller wants to say to us, i.e., to the Missionaries? Or was it only addressed to the students and ex-students of the College? In other words: does he describe the Mission work as he wants it to be done, aiming at the highest ideal? Or is this a separate work which he calls upon the sons of India, and more especially those that have studied in his College, to do? Is it the work of evangelisation, or is it the work of civilisation that he speaks about and draws the outlines of in his paper? This I am sure is the burning question, and here is the great defect of the lecture, that Dr. Miller has not been plain and outspoken enough to make it impossible for his hearers and readers to misunderstand him on this fundamental point. When 'The Hindu' reads out of the address that 'Dr. Miller's is the true natural religion. To him the great revelation seems to be in the Universe and its history,' it is evident that they understand Dr. Miller to speak here of all the Christian work he wants done in India, and they are so well pleased because here is a Missionary who aims only at Christian civilisation. And Chris-

meant the impression Christ's servants are looking for, what Paul expresses in these words: that Christ be formed in you.

I am not saying that a Christian teacher should speak nothing which cannot be classified under sermons, or that he must approach all subjects from the same side. I should not think of blaming a missionary for giving an address to Hindus on the great question of Christian civilisation. But when I find that Dr. Miller in this address distinctly says that it is not of the influence of Christ's ideal on the individual he has to treat—when I think of several other addresses of Dr. Miller's I have read and heard in which it has been similar questions of God's methods of dealing with mankind the influence of Christ's ideal on history and the life of nations, but not of God's and Christ's relation to the individual that Dr. Miller has been anxious to enlighten his audience about—and when from the concluding words of the present address I learn that such views have directed what he has done and will direct what he may still be spared to do, then Dr. Miller's own words force me to the conclusion that he is in his great work aiming at Christian civilisation, not at what the great missionary Paul declares to be the one aim and desire of his heart: "I am made all things to all men, that I might by all means save some." For what Paul shows us here as the views that directed him in his work is a question of Christ and the individual. But I feel very strongly that this burning desire of Paul's heart is born of 'the highest ideal'; for I can see that that is akin to what must have moved the soul of that Jesus who wept over Jerusalem. And therefore it seems to me there cannot be a moment's doubt that if a Christian missionary is guided in his work by the highest ideal, there must in this respect also be in him something of the same mind which was in Christ Jesus. But then the chief point on that man's programme must be, not the question of mingling ideals, but the question of Christ and the individual, how to bring them to meet so that by all means some might be saved.

A European Missionary writes.—

Dr. Miller's Lecture on "Hinduism in the story of the world," is—like most of his utterances—very vague and in many places ambiguous. A careful reading of it, however, convinces me that it is misleading, erroneous and exceedingly injurious to the cause of Missions.

1. Dr. Miller's standpoint is altogether erroneous. He assumes that he alone understands the divine method in the story of the world; and hence, for his explanation of it, he expects "unkind things and fierce things from the Hindu side, from the Christian side, from the anti-religious side, and every side." But he cares not, for, says he, "It is enough for me to know that they are true, and will in the end prevail." This assumption of superior knowledge is worthy of the most arrogant Pope that ever sat on the throne of St. Peter!

Starting on his journey to view the religions of the world with such consciousness of intellectual and moral superiority, it is no wonder to a man who takes a common sense view of things, that he should have fallen into errors, exaggerations and unworthy insinuations, which look very much like "a betrayal of the interests of truth."

2. With regard to Hinduism, he says—"It has greatly influenced even those dwellers in India who have never been within its bounds or have expressly

Home was is not mentioned, because, I suppose, it would vitiate the argument. It is well known, however, to the students of religions that the influence which awakened both was the influence derived from the Religion of Israel. And what set the nations of Europe on the path of progress and made them the most civilized and powerful was the influence of Christianity. The Dr. is careful not to state even that the cause behind the Progress of Israel was divine Revelation. Why conceal that fact?

7. The chief characteristics of Hinduism are erroneously stated by Dr. Miller. He asserts that the philosophical abstraction of the Universe as the essence of all, or pantheism is one of the chief characteristics of Hinduism. This is only a one-sided statement. There is besides the popular or the unphilosophical Hinduism. And which is that? It is Idolatry pure and simple. The most popular book in India teaches both sides and harmonises them by pantheism. Then the other characteristics, the solidarity of the human race, or "the thought that all men, or all men within the Hindu pale, are inseparably united, are responsible for one another, must in no circumstance part from one another" is the very reverse of the fact. How a man who has lived years in India and witnessed the caste systems of the Hindus, though he had never read one of their books, could make such a statement is beyond my apprehension.

8. It is not by acceptance of Christ's ideal, as Dr. Miller says, that men have found heaven laid up for them, but by acceptance of Christ himself. Christ has not taught that "common duties, even when done with a view to please God, are the means by which God and man are brought in contact. His teaching is that He is the way by which they are brought into contact. Neither has Christ taught anywhere that men can act according to his ideal when "corruption so abounds in them as to overlie what is deepest in their being." He has taught that all his disciples must be born again. Neither has Christ ever hinted that men can live his ideal, when doing as other men do and so are not known by those around them to be his disciples. The meaning of this assertion is that a Hindu need not come out from Hinduism and declare himself a Christian. He can do as others do—wear his heathen marks, conform to heathen customs, only he must think that he is working for good. This certainly is making Christ and the gospel of non-effect!

9. It is a gross libel on the followers of Christ to say that eighty or ninety per cent. of the energy, which they put forth to evangelize the world, has no higher motive power than the old pre-Christian love of conquest and aggrandizement. No Dr. Miller! there is such a thing as the love of God constraining His children to do His will; and there is such an appreciation of the value of one soul as to make those who have undergone the change called conversion to work to the uttermost for its salvation. I believe that all Missionaries and all true Christians will protest against this misrepresentation of their motives by Dr. Miller, and that before an audience of non-Christian Hindus. What will those who support the college and look upon Dr. Miller as a Missionary say to this?

10. Hindus "have not to do with churches or with Missionaries" for "in them there is evil and mistake." "They have no authority as your guides." "It is of Christ you have to judge." But how are they to judge of Christ except through the churches, Missionaries and the Bible? In these are the means appointed by God to bring Christ before the world. I suppose this was said in order both to keep the students from the influence of Missionaries and apart from the church. Again, the Dr. says He "Christ stands apart, seeking to found no sect and to upset none." He certainly sought, and is seeking, to upset all sects that act contrary to his ideal. And He sought, and is still seeking, to gather His followers into a sect, a community or a fold, church or a kingdom?

8. "It is not with Christianity, but with Christ alone you have to do." Is there any meaning in this? Can one separate Christ from Christianity? What is Christianity but the teaching of Christ? And how do we know Christ except by means of his teaching or Christianity? If Hindus are to have nothing to do with the teaching of Christ, they can have nothing to do with him as a person.

9. Lastly, we come near to the most important utterances of Dr. Miller, for he states the aim of the Christian College to be not to bring the students over to other schemes of life and to place them within the Christian fold. This was the impression produced by the College upon Missionaries in India for some time; now it is authoritatively stated. "We have," says Dr. Miller, "institutions for education round us which deliberately decline to turn the thoughts of those trained in them towards every divine purpose—which are not intended to suggest any thoughts beyond those that belong to the brief lives of individual man on earth. We have other institutions, which, working rather on the Greek and Roman ideals than on Christ's, make it their one overmastering aim to bring men over from other schemes of life and to place them within the Christian fold." "You have been trained differently." The first mentioned Institutions are those of Government and Hindu. The second are Mission Schools whose aim is to bring the students to the Church. But the students of the Christian College have been differently trained. They have not been trained to come over from other schemes of life, to the Church, for it is not the plan of Christ that they should, though he commanded the first preachers to make disciples of all nations. The conclusion therefore is that not to aim to bring the Hindus from Hinduism to the church is the plan of Christ and that to aim to bring them to the church is to work on the Greek and Roman ideal. Were the matter not so serious we would feel inclined to laugh at such an ideal and especially coming as it does from a so-called Missionary!

What will now the Scotch People and the Missionary Societies who support the Christian College say? Will they still spend their money on an Institution which declares that it does not aim to bring men to the church.

P.S.—It seems to me that the great function of Hinduism in the story of the world is—1. To teach the corruption of religious ideas and 2. The inability of man by reason to find out God.

Another European Missionary writes.—I shrink from and greatly deprecate controversy. One of the surest hindrances to the spread of the Gospel in India is the fact that the representatives and exponents of the Gospel are so divided among themselves. The non-Christians around us might well say "Go home and settle your own mutual differences and then when you have done that, it will be time for you to ask us to accept the one unbroken testimony which you will then perhaps be able to offer us." We need among missionaries and among Christians generally a baptism of love to bind our hearts in one. We need to pray one for another that, where there is error of teaching or mistake of method, the enlightening spirit of God may be given to lead us in his perfect way. We must speak the truth in love. But the truth must be spoken and there are times when silence would be guilty. Dr. Miller himself anticipates that his utterances will arouse criticism, challenge and opposition. But why should he anticipate "unkind

and fierce things?" Am I become your enemy, Dr. Miller, because I tell you the truth? For myself I can testify that it would be far more congenial to let the whole thing pass without a word. And indeed the question arises, as I write, Is it really necessary to write a word, for does not the Lecture proclaim its own condemnation when it distinctly declares that the lecturer and that the Christian College do not seek "to bring men over from other schemes of life and place them within the Christian fold." That negative description is more briefly given in the "Christian Patriot's" report of the lecture as "not working towards conversion" which may be regarded as a sufficiently accurate account of what was actually said. It would have been an immense relief to many minds to find that on that point the "Christian Patriot" was inaccurate, and it was with great sorrow that I read the words as they appear in the authentic report. For they leave no possibility of doubt in the readers mind. They compel the melancholy conclusion that the Christian College is not aggressively missionary. Dr. Miller lays great stress on "Christ's ideal," but the question might be asked: what is Christ's ideal of a missionary? Is he not to be a "fisher of men," to "catch men"—not to proselytise, not to get men to transfer their unregenerated hearts and Christless lives from Hinduism to Christianity. If Dr. Miller means that Missionaries are proselytisers and that their methods encourage people to come over to Christianity without coming to Christ, then it seems to me that he ought to "have a quarrel" with those who practise such unworthy tactics. But the true missionary is not a proselytiser and

yet the true missionary, constrained by the love of Christ and realising that out of Christ is no salvation, for neither is there salvation in any other, "for there is no other name given among men whereby he *must* be saved," if saved at all—can do no other than make it his one over-mastering aim to bring men over from other schemes of life—which is an euphemism for the ways of death—and place them within the Christian fold. If that were not my one over-mastering aim I should take my passage in the next steamer home. The apostle Paul determined not to know anything among men save Jesus Christ and *Him crucified*, and that must be the determination of every missionary whether in the bazaar or in the class-room. The preaching of the Cross is an offence but the offence of the Cross must not cease. We are not missionaries, if our one over-mastering aim be not first to bring Christ and *Him crucified* to the people and then to bring the people to Christ. And then it will surely follow, as a proof, that they have come to Christ, that they will be brought over from other schemes of life and placed within the Christian fold. We cannot be content with such transference, but in the absence of it we have no evidence of conversion. A man cannot be a Christian behind a caste mark; for with the heart man believeth unto righteousness and with the mouth confession is made *unto salvation*.

By a Native Clergyman.—'The place of Hinduism in the story of the world' by Dr. Miller has created a great sensation in Christian and in non Christian circles throughout India. The Christians feel pained and disappointed, and the Hindus are elated and exulting. The Hindus for the last few years were walking among the brands kindled by Col. Olcott and Madam Blavatsky, and when these flames were going out Dr. Miller has come to the rescue and rekindled them and asked the Hindus 'to walk in the flame of their fire.' The views expressed by Dr. Miller at the end of more than thirty years of Missionary life are almost the same which he held at the beginning of his Missionary career, with this difference that his view about the Salvation of mankind is not as explicit and outspoken as in his lectures on 'The Plan of History' delivered in 1862. Few will differ from him so far as his views are concerned regarding 'the plan of history' of the world. God has not left and He does not leave Man without His light and guidance. Every race and nation is an in-

strument in the hands of God to fulfil His purposes. Hinduism had its place to fulfil in the Divine plan and purpose of the world. At this time of the day few there are among Christians much less among Missionaries who will decry Hinduism altogether and condemn it as a mere collection of degrading superstitions.

There are glimmerings of light and truth amidst 'a bewildering inextricable jungle of delusions, confusions, falsehoods and absurdities.' The main ideas underlying in pantheism, polytheism, incarnation and transmigration are not altogether absurd and delusive, but contain faint outlines of Truth fully developed in Christianity. Pantheism is a perversion of the universal immanence of Divine spirit; polytheism is but a crude representation of the emanations of Divine glory. 'The ascent of man' is foreshadowed in the Avatars and transmigration is a very faint idea of the immortality of the soul. But all such fore-shadows, according to the Divine plan of the world must find their fulfilment in Christianity and in Christianity alone. As according to "the plan of History of the world" Christianity not only submerged but superseded the religions of the Greeks, the Romans, the Goths, the Vandals and other northern barbarians, so it must also not only incorporate but supersede the religious beliefs of India. Dr. Miller has not clearly stated what Hindus ought to do to be saved. He says, 'It is of Christ you will have to judge' and 'Let Christ reveal His secret to you and let Him establish His ideal in you.' But he says nothing about the necessity of one's confessing Christ, before Christ can reveal His secret to one and establish His ideal in him.' Christ himself says 'Everyone therefore who shall confess me before men will I confess before my Father who is in heaven' 'He that believeth hath everlasting life' 'Whosoever shall be ashamed of me and my word of him shall the Son of man be ashamed.' Dr. Miller says, "It is of Christ you will have to judge. He stands apart, seeking to found no sect and to upset none, seeking only to make men know that each one of them has a place in the Father's heart, that each one of them may find his proper place in the universe to fill, and that even if that place brings trial and sorrows with it, the Father's divine alchemy can turn these in the long run into blessedness." The practical effect of such teaching, especially as it comes from a veteran Missionary of such unique position and authority as Dr. Miller is that Hindus will not care to come to the Ideal, of Whom Dr. Miller so eloquently speaks, and will not feel the necessity of a Saviour; and they will, now and then, perhaps, as true disciples of Dr. Miller's only take 'a bird's-eye view of the hilltops, valleys and ridges' from the height on which they stand feeling quite self-sufficient and satisfied with their present position and will try to defend their position however corrupt, immoral or superstitions with their usual 'delectantism, speculation and a kind of amateur-search after truth.'

Dr. Miller may have his own high ideals of Missionary work but he has no warrant to depreciate the ideals of other Missionaries and to say that they work 'rather on the Greek and Roman ideal than on Christ's.' What was the marching orders of the Apostles, but, 'Go ye therefore and make disciples, of all the nations baptising them in the name of the Father and of the Son and of the Holy Ghost teaching them to observe whatever I commanded you.' St. Peter says, 'Repent and be baptised over one of you in the name of Jesus Christ unto the remission of your sins.' 'Then they that received his word were baptised' The above passages clearly point out that the ideal adopted by the majority of the Missionaries, is the very ideal of Christ's and that of His Apostles Dr. Miller says, 'It is not with Christianity it is with Christ alone, you have to do.' But how can one do with Christ alone without confessing Him before men, and accepting Christianity? Protap Chandra Mozemdar, the Brahma leader, puts the same question in one of his lectures. 'The claims of Christ cannot be set aside; the Brahma Samaj has familiarised India with his name to which we bow. But how far can we accept him without accepting the victorious religion called after his name—the religion of Christianity? It shall and must have its due influence in India. Let but each Christian here show forth Christ?'

'You have not to do' says Dr. Miller, with Churches and Missionaries. The very plan of the world shows as we have seen that in them there is evil and mistake. They are not to be your standards. They have no authority as your

guides.' If the Hindus have not to do with the Churches or Missionaries with what or whom have they to do to know about Christ? Dr. Miller will say 'that all first-hand information about what he was, and did and taught is to be found in little compass'. But that information in little compass is to be had from a Society supported and organized by the Churches, and Missionaries are its distributors. As the learned Doctor recommends his audience not to do with Missionaries, then let all the Mission Schools and Colleges, and more in particular—that grand edifice of Dr. Miller's—the Christian College be closed and let all the Missionaries return to their native lands, and let Dr. Miller himself stay away in

Scotland instead of hoping to return to India by next October.

More than thirty years ago Dr. Miller has given utterance to the following words regarding the responsibility of the Christian Church—And now the Church of God is set up among those who had been destined to be the leaders of mankind. From henceforth the history of the Church is the history of the world. From henceforth all depends on whether it is advancing or going backwards, for *in it alone is there hope of lasting good, of real progress for mankind.* But now after more than thirty years of Indian experience the learned Doctor comes to the conclusion that in Churches and Missionaries there is evil and mistake and they have no authority to be the guides of the people of this land.' Supposing that there is 'evil and mistake' in the Churches and Missionaries, it does not follow that 'they have no authority to be the guides' of the people of India. So far as the fundamental principles of Christianity are concerned the *whole* of Christendom has no ecclesiastical or sectarian difference. Dr. Philip Schaff—a much higher authority on the Christian Church and its History than Dr. Miller—makes the following statement on the doctrinal consensus among Christians and with this statement I close:—"We must recognize an already existing and well established historical basis of union among Christians. All true believers are one in Christ, their common Lord and Saviour, one in saving faith, one in love, one in hope, one in their spiritual life. This unity existed from the beginning in all ages and is only marred and interrupted, but not destroyed by ecclesiastical and sectarian divisions. The nearer we approach to Christ in prayer and devotion, the nearer we approach one another. The more Christ-like we become the more we esteem and love the brethren. All Christians read the same Bible, drink from the same spiritual rock, can join in the same Psalms and the same *Te Deum* and *Gloria in excelsis*; Calvinists and Armenians forget their theological quarrels when they sing 'Rock of Ages' of the Calvinist Toplady, and 'Jesus lover of my soul' of the Armenian Wesley. There is not only a union of life and sentiment but also a doctrinal union already at hand which we must never lose out of sight. We have a common *alcumenical* basis in the *Apostles' Creed* and the *Nicene Creed* which we hold and profess even with Greek and Roman Christians in distinction not only from all followers of false religion, but also from heretics and infidels.

These two venerable Creeds are to this day the doctrinal bond of union between the three great branches of Christendom—the Greek, the Latin, and the Evangelical—and between the different ages of the Church. They can never be abolished or superseded. They carry with them an authority and force as no other confession."

"———The faith of the Trinity lies,
Shrined for ever and ever in those grand old words and wise;
A gem in a beautiful setting; still, at Matin-time,
The service of Holy Communion rings the ancient chime;
Wherever in marvellous minster, or village churches small,
Men to the Man that is God out of their misery call,
Swelled by the rapture of cloirs, or born on the poor man's
word,
Still the glorious Nicene confession unaltered is heard;
Most like the song that the angels are singing around the
throne,
With their 'Holy! Holy! Holy!' to the great Thrill in one."

First Work of a Local Church A local church organization as a local church organization, has as its first duty the study of the Bible. Securing a pastor and a preacher and a choir are secondary matters. The individual Christian, clergyman, or layman, has a prime duty to preach the gospel to the outside world, either at home or abroad, but that is merely a preliminary step to bringing in those who are thus won, to be trained by means of Bible study. A church can get on for years, and do a good work meanwhile, without a pastor or a preacher or an organist or a choir, if its members are faithful in mutual Bible study; but a church cannot do its work properly, or even attempt it, without common Bible study, even though it has an eloquent and earnest preacher, a first-class organist, and the fanciest and highest-priced quartet in the country. One moral, in view of this fundamental truth, is, If you have but a limited sum for outlay, let the necessary expenses of the Bible-school organization be first paid, even before the other ordinary cost of pulpit and choir.

PRACTICAL MISSIONARIES FOR PRACTICAL CHRISTIANITY.

Oct. 11, 1900 BY SHINJI IMAI.

The great difficulty confronting missionaries to-day lies not in selecting the fields where they may be called, but in knowing how to reach people and how to bring them to Christ. It is not "what?" "where?" It is "how." This is by no means an insignificant matter, for, by knowing how, many souls may be brought into the ark of safety; but by not knowing how, many may be lost.

Electricity, which used to kill cattle, burn houses, tear trees down, and do nothing but damage, now lights up our halls, conveys our messages and moves our gigantic machines, simply by our knowing how to utilize that power. Indeed, the instruction of our Saviour to His disciples, "Be ye as wise as serpents and harmless as doves," can be well applied to the missionaries of to-day. It does not, however, mean for us to be cunning, tricky, or full of devilish devices; but it means to be wise and clever, so that we may be able to detect the sinful foes of Satan, and to fight a good fight of faith, and thus to labor for the expansion of the kingdom of God.

In recent times people who furnish means for the missionaries are astonished at the immense amount of money expended for their work; and the missionaries are discouraged in not having many souls saved. Perhaps it may not be true in every country, but it is an undeniable fact in Japan. Now, then, what is the cause of this unfavorable state of affairs? It may be that the Japanese are too indifferent and careless in religious matters, or that they are strong antagonizers of Christianity, holding either the materialistic or polytheistic view of things. These may all be, but we, the laborers of Christ, are largely at fault in not knowing how to use the money which is contributed for evangelizing the nation, and also in not knowing how to exercise our influence among the masses of men; in short, we fail to succeed by not knowing how to reach the people. The lack of missionary funds caused mission boards to seek native pastors and evangelists among the discharged government officers, the common school teachers, or the country physician, who had no thorough equipment either in an intellectual or spiritual way.

A policeman who used to receive a salary of fifteen dollars a month was accepted as a preacher of gospel for that amount of money, or perhaps for a little less amount. A school teacher who used to get an allowance of ten dollars a month was accepted as a pastor of the Christian Church without any special preparation, without experience, and consequently the work suffered greatly. About ten or fifteen years ago there were many Christian teachers and preachers who did not know anything definite about the nature of Christianity and its power to regenerate men. But they forsook their former professions and took up the new. So, when they began to study a little about philosophy and theology, some became skeptics, some agnostics

and some indifferent, excepting a very few who were thoroughly trained and better equipped than ever before. Therefore, they could not convince their hearers and save their souls, for they themselves were skeptics and infidels in a true sense of the word. This is the main cause of bringing reproach upon the Chris-

tian work in Japan, and this is the main reason why the Japanese have lost confidence in Christianity.

To-day Japan is progressing rapidly in material civilization. She feels proud of seeing the flags of "the Rising Sun" waving on top of the masts of her monstrous battleships. She rejoices really in her material progress. But her true patriots fear for the future of their country, so indifferent and so slow to accept Christianity, which is the glory of the European civilization.

We must throw aside the idea that the Gospel should be preached only from the pulpit. We, the Christians, must be all preachers and missionaries until we see the day when Japan is redeemed. We need Christians in Government offices, in stores of business, in training schools, in shops and farms. We need true Christians in every profession and occupation, for their influence is great among their own societies, and their example is presented to unbelievers daily, and their sermons are preached hourly and momentarily in their conversations.

Penn College, Oskaloosa, Iowa.

The multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel (v. 31). Our Lord was always ready to do that which would call attention to himself as the source of power, and to his words as the words of life. He is ready to do the same to-day. In the East, in the days of his earthly life, the surest way to command confidence from the multitude was to give bread and bodily healing to the physically needy; and our Lord did this freely. But this was only a sign of his mission; it was not in itself his mission. When, in the development of his doctrine, our Lord would teach a higher truth than his power to heal the sick, he refused the threefold call for such healing from his chosen apostle to the Gentiles, telling Paul that he would give him sustaining grace in his bodily infirmity, as better than the healing of his body. Unquestionably our Lord is to-day ready to give healing to those who cannot otherwise be made to realize that that is not the chiefest gift he can bestow on them as his disciples here in the flesh. But those who see his truth as it is in its fulness are ready to rejoice in their bodily infirmity when he sees it to be best for them to have such infirmity, in order that the sustaining power of Christ may rest on them in their infirmity.

Philadelphia.

A Chance for Missionary Societies.

The Land of Sunshine Co., Los Angeles:

There are many who would like to do missionary work, and who by circumstances are obliged to do it at home. It seems as if young girls of those nations whom we are trying to evangelize, brought to our own country and educated amid the Christian influences of our civilization would on their return be of the greatest help to their own people and to those who labor among them. If ten missionary societies only of this country would bring over as many young girls and ten schools only would offer to give them home and education for three or four years, might not each of these reach ten more on her return and the good work be multiplied?

The school for which we are writing would be glad to receive as pupil a young girl from Greece, Turkey or India, who is known to the missionaries of the district as healthy morally and physically, and intelligent enough to work for her people in the future.

For the sake of the other pupils of the school the qualities mentioned above, together with truthfulness and a desire to learn, must be vouchsafed for before the young girl can be allowed to come, and the missionary society or kind man or woman who bear the expenses of her passage to our country would promise to pay the same for her return. The school provides for her during the three or four years of work.

We trust that through your columns this offer may reach those who can help to bring the desired end to pass, and ask all magazines and papers interested in the work to give it publication.

ENGLISH CLASSICAL SCHOOL FOR GIRLS,
PASADENA, CALIFORNIA.

DR. MILLER'S REPLY.

In. Chn. Patriot Aug 1895

We are very much gratified by the letter of the Hon'ble the Rev. Dr. Miller that has been published in the last number of the *Christian College Magazine*, as it furnishes partially the information which his friends and admirers had missed in his lecture, and which was earnestly desired by them in the interests of the missionary enterprise, which he so influentially represents in our Presidency, nay in the whole country, by reason of his great talents, scholarship and unparalleled success as a Christian educationist. We do not by any means consider his letter as having met fully and satisfactorily all the objections that have been taken to it by those who wrote in our columns; though it is evident, from the quotations in his letter and the

specific references to criticisms of his lecture, that his letter is chiefly a reply to the criticisms that have appeared in our columns from his Missionary brethren and others. For instance he has said nothing about the fictitious virtues which he ascribed to Hinduism and the defects of the Christian ideal which the Pantheism of the Vedantist was imagined by him to make up. We declare as emphatically as we have done in the past that Christianity is an absolutely complete system of faith, and stands not in need of the Pantheism of Hinduism or the philosophy of European speculators to add to the number of its dogmas or to intensify its illuminating and converting power. Though Dr. Miller's letter is defective in this and other respects, we feel encouraged that he has at last undeceived his pupils on the point of conversions. He has openly declared now that he does desire the conversion of his students and their admission into the Christian Church by the rite of Baptism, when they have really experienced the great change of regeneration. The following are Dr. Miller's words:—

"There is no difference as to the necessity for their being a living, a strong, and a self-denying Native Church if those ends are ever to be gained for which all Christian workers in India long. There is no difference as to its being the duty of every one who has seen God in Christ to join that Church when the Divine call comes to him. None can say more strongly than I habitually say that the man who holds back from joining the body of believers when he knows that the Divine voice summons him to do so, is incurring fearful guilt and fearful peril."

We heartily endorse this view of Dr. Miller on the subject of baptism. A real genuine conversion ought to precede in every case if possible the open acceptance of Christianity, and all those who would seek admittance into the Christian Church without the experience in question are hypocrites. This is the view of the matter of Baptism which all great missionaries, at least of the Protestant denomination, have always held, and we can never emphasize it too strongly. At the same time we are of opinion that it is of the utmost importance, in India in particular, to accentuate the necessity of an open confession when Christianity is preached to Hindus. Dr. Miller in his letter speaks of the "clamour for baptisms," on the part of certain missionaries, "their pressing men on to baptism in advance of conversion, their taking nothing except baptism into account." But surely those who carry on Chris-

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tian work in this fashion are very few and their existence does not justify our omitting to emphasize the need of baptism.

We are not at all satisfied with the defence Dr. Miller sets up with reference to his attack on his fellow Missionaries. In his lecture he distinctly stated:—

"If we had moral weights and measures, I do not know whether we should find ninety per cent. or only eighty, but I know we should find the most of that energy to arise not directly from the power of Christ's life or precepts, not from the working of Christ's ideal, but from the working of the old ideal of sacrificing self to secure the success of one's own community, to secure the triumph of the Christian scheme of life over other schemes which are regarded as its adversaries."

Now this is an emphatic condemnation of the 80 or 90 per cent. of workers in the Mission field. How does Dr. Miller defend himself? His whole line of argument is a very good instance of an *ignoratio elenchi*. He takes for granted that his critics understood him as ascribing worldly and selfish motives to his fellow-missionaries and feels surprised that his words should be interpreted in this fashion. Of course Dr. Miller does not ascribe worldly or selfish motives to his fellow-missionaries, but if the passage cited above means anything at all, it is that the majority of Missionaries are influenced not by the highest ideal that is likely to be approved of by Christ but by lower ideals. Surely this is condemnation sufficiently strong to be resented by Missionaries! Dr. Miller complains frequently of the wonderful misunderstanding of simple things on the part of his critics, but strange to say that the very persons who approved fully of his lecture and wrote in the strongest language in favour of it, have taken Dr. Miller to task for his hasty condemnation of his fellow-workers, which he now, by an ingenious process of verbal-quibbling, tries to gloss over.

Dr. Miller also says that it is unfair on the part of his critics to condemn him for not presenting all aspects or the chief aspects of the Christian faith in a lecture on Hinduism. Now, it is true Hinduism it was that was the subject of his lecture; but Dr. Miller attempted to prove the superiority of the Christian over the Hindu ideal in his lecture, and in doing so he

was bound to accentuate the chief aspects of the Christian faith. The fact is Christianity consists in something more than the adoption of an ideal; it is the acceptance of a Divine person. We do not pretend to be learned in theology, but we can claim to have applied Christian truths to practice in our everyday life, and our experience is that all our earnest efforts to live up to the ideal of Christ end in miserable failure, and we are obliged to fall back on the Atoning mercy of our Saviour.

One word more in conclusion. We fear that Dr. Miller has handled his critics rather too roughly. It is anything but fair to speak of his critics as his "accusers" "assailants" "those who attack me." In one place he admits that there is a real difference of view between him and his critics. If so why should those who have the courage of their conviction and give expression to their views in calm, dignified language, be regarded as his personal accusers. Dr. Miller himself expected a storm as he told us in his

lecture, and instead of being wroth he might have felt thankful that so much regard was shown to his declarations by his missionary fellow-workers and others, and that these his brethren had such loyalty to truth and to Him, who has declared himself to be the one exalted impersonation and illustration of truth. If they had not stirred themselves upon the subject, Dr. Miller would not have had the opportunity of writing so simply and clearly in his letter, at least on one important point on which, as he says, he has been misunderstood and misrepresented. And we rejoice that both our European and Indian brethren came forward to defend the citadel of truth, which they had thought had been assailed in a covert way by one who had been its avowed defender; and though Dr. Miller uses hard words to us and others for our share in the controversy, we know Dr. Miller himself will think differently when he will have time to reflect that a great evil which his obscure phraseology and imperfect exposition had threatened to produce in the missionary field had been averted by our writing. We must frankly tell Dr. Miller that we cannot afford to lose such an influential educational missionary as he is, for his services to our country and the church have been manifold and valuable. We feel assured that when he returns he will come not only with a re-invigorated body and mind, but with a spirit sanctified and sublimed by the fire through which it has passed by reason of his lecture—the most authoritative manifesto of his creed—which had been universally regarded by friend and “foe” as obscure; defective and misleading, and which Dr. Miller himself has found it necessary to furnish a commentary on.

The Pioneer.

THURSDAY, APRIL 23, 1908.

MISSIONS UP TO DATE.

Not many years ago the burden of an article in one of the reviews was to the effect that missions in India have failed to produce any great effect because they were too respectable. The conventional type of missionary with his neat bungalow and the pony carriage in which he drives out his family in the evening bears (it was said) too close a resemblance to the rest of the British ruling class to appeal to the religious instincts of the Hindu, who always looks to the outward signs of ascetic abandonment in his spiritual leaders. The sentiments which the missionary utters, though ethically unexceptionable, fail to reach that deeper stratum of superstitious devotion and dread which forms so large an element in the popular religion of the East. Self-restraint, correctness, commonsense, and all the qualities which are felt by the West to adorn the Christian character and the clerical profession, have—so the writer declared—only a depressing effect on the religious emotions of a people like those around us in India, who can give credit for the sincerity and honest effort which they see in the foreign missionary, but cannot feel any

strong attraction towards his unexciting creed. As Trevelyan long ago observed in *The Competition-Wallah*, if an Indian bishop were to preach standing on his head or with his right foot over his left shoulder, he would number his converts by hundreds, and if he could bring himself to traverse the Grand Trunk Road from Calcutta to Benares by measuring his length the whole way, his followers would amount to thousands. The love of the striking and abnormal is a trait not confined to Indian human nature. There is no doubt that the spread of Christianity in early times was in part, at any rate, due to certain remarkable features in its claims and methods, which are but faintly represented in the latter-day respectable guise of our religion. Scholars tell us that the early Christians appeared among the Gentiles of their age mainly in the character of exorcists and psychic wonder-workers. The last few months have witnessed in several parts of India, as an echo and extension of the Welsh Revival, not a few of the signs of strong psychic excitement that accompanied the spread of Christianity among the easily moved people of Asia Minor and Corinth in apostolic days, and which St. Paul moderated and reprovved. We hear of ecstatic outbursts, speaking in unknown tongues, mysterious lights and voices, trance, possession by demons and casting out of the same, religious exercises enormously prolonged and marked by much confusion, even dancing and leaping as expressions of religious enthusiasm. The judicious may mourn, but from another point of view it appears that this is just the kind of thing that is likely to “catch on” in India, and to give Christian propagandism of a sort an altogether new start in the country. Whether the new start will be for the permanent increase of true religion is another matter.

We owe most of this movement to Trans-Atlantic missionaries who, for generations now, have been familiar in their own land with the Negro camp-meeting and the organised revival. In the opinion of many benevolent observers, including sensible Indians, there are obvious dangers in reliance on these sensational methods. Hypnotism and imitation probably explain much more of these “manifestations” than their zealous organisers imagine. It is a curious reversal of judgment that regards animal excitement of this kind as proceeding necessarily from above, or from the spiritual nature. Earnest thought and deep feeling, with which surely any religious impulse worthy the name must be identified, are quiet and even silent in their operation; whereas the lower cults to which we give the names of fetishism, animism, and demonism, are just those to which these very manifestations are most familiar, as a very slight acquaintance with the literature of the subject will show. The cult of the Revival as a method of working up excitement under whatever sacred names it may masquerade, will prove, probably to be nothing more than a passing phase, or there might be serious fears lest it should debase the Christian religion in India to the level of one of the lower forms of superstition in which divine possession is supposed to exhibit itself in fits and contortions. There is strong reason for holding the

thoughtful view of such manifestations as are recorded in the New Testament, that they were *excrescences* of religion among people of excitable temperament, accustomed to the Bacchic processions, the mysteries and magic cults of Western Asia, which had spread also to Greece and Rome, and that the essential spirit of Christianity is averse from blind hysterics. The time seems to have arrived for some plain speaking on this subject, especially with regard to the public confessions of all kinds which are often encouraged or extorted, and are permitted to be heard even by

young boys and girls. This seems to be an unseemly procedure contrary to all rules of discretion, and for which no shadow of justification is to be found in the Christian Scriptures or in the practice of the Church. There may be a subtle temptation for preachers to exhibit their power of casting their hearers into agonies of self-contrition by strong and continuous appeals. It may, no doubt, be contended that religion must adapt itself to the peculiar conditions that are found in each country, and that it would be a great blessing for the people of India if Christianity were to revive its early rôle of exorciser and drive out the innumerable evil spirits, demons, night fears and the like, real or imaginary, which make the lives of the common people a burden to them. Some of the present features of Indian Christianity that have been referred to may be due to the fact that Christianity is becoming acclimatised and taking on peculiar qualities of its own as it spreads more widely; but we cannot help thinking that the duty of the foreign missionaries, who have been the means of introducing it into India and who are still its recognised leaders, is to give the highest and best presentation of religion, and not to yield to any passing temptation to lower the standard of faith and practice.

In this connection it is hardly possible to avoid allusion to the complaints that have appeared regarding certain irresponsible persons who have started "one-man missions" in various quarters, and who subsist by what is undoubtedly in some cases a shady system of begging letters and misrepresentation. Well authenticated instances have come to light of persons, mostly hailing from America, as it has been remarked, who manage to reap a fine harvest from their compatriots by most barefaced perversion of the truth, and to live in flourishing style on the proceeds. Such instances show in a curious way to what extent people in the West are gullible, and what profound ignorance of the conditions of life in this country prevails there. They will believe (no imaginary case) that a certain "brother" has been visiting a great Native State, whose ruler, after entertaining him hospitably for some days or weeks, placed a portion of his palace at his disposal and begged him to convert the whole population of his kingdom. Or they will swallow readily stories of daring adventure on the Afghan frontier, where an intrepid servant of the Almighty, taking his life in his hand, ventures across to preach the gospel to "two millions of people called Kaffirs, descendants of the lost army of Alexander the Great," who came out with

knives to slay, but after hearing him preach for two days, went home to pray. It may be easily imagined that the missionary methods of people who raise money in this way are not very commendable or likely to reflect credit on their creed. They are indeed something like a public danger, and it seems a pity that the strong hand of authority cannot give them a hoist back to their own country. At any rate, as has been suggested, they should be required to show their sources of income and give an account of their stewardship. The agents of the recognised missionary societies are required to render strict account to their Home organisation, as well as to supply returns to Government of the institutions under their care, while most of them publish annual balance sheets. In the interests of the work itself, it does not seem unreasonable to require that all foreign missionaries should be registered, and their proceedings made public to the extent indicated. All who have the welfare of Christian missions at heart should combine to remove a serious blot from their fair fame.

Examples. 9/11. 1895
MODERN MISSIONS IN THE EAST. Their Methods, Successes, and Limitations. By Edward A. Lawrence, D.D. With an Introduction by Edward T. Eaton, D.D., LL.D., President of Beloit College. New York: Harper and Brothers. 1895. \$1.75.

It is by no means extravagant to say that so important a work on missions has not for many years, if ever, been published. It is easy to use the word "epoch-making," and it is often used amiss; it is to be feared that to apply it to this book would be to use it amiss, but it ought not to be. For this book presents such a view of missions—not only as the title page indicates, of their methods, successes, and limitations, but also, and most especially, of their reason for being and their place in the making of the history of that new era upon which, without question, the whole world is entering—as ought to be most potent in influencing the minds of men in this regard. And yet so strong is the power of a foregone conclusion, a preconceived opinion, especially in the minds of men conscious of rectitude of intention and nobility of purpose, that it is to be feared that not all readers will discern the cogency which informs the simplicity and directness of this work. Yet a wide influence it must surely exert.

A peculiarly pathetic interest attaches to this book, for its author did not live to see its publication. Hardly yet attained to middle age, and in a career of wide influence and intense activity, in Baltimore, where he was not only pastor, but a leader in the Associated Charities, and personally active in tenement-house work, it would seem to us that such a man could not be spared. Surely we must believe that it was because his gifts and active powers are needed in a higher sphere that he was recalled from earth. His memorial will shortly be published, and no details of his life need be given here except such as concern this volume. It was at the close of a pastorate in Syracuse, and before entering upon that in Baltimore, that he went, at his own charges, to the East and made a thorough study there of missions, not of our own Church only, but of all Churches; made, indeed, a profound study of the Mission Work and the Mission Field. The

fruits of this study were given to the public first in a course of lectures on the Hyde Foundation in Andover Seminary, and then in Yale Divinity School and Beloit College. All who heard these lectures were so fascinated by them, they were found to be so full, not only of accurate facts, but of important generalizations, they were at once so business-like and so inspiring, that it became clearly evident that their contents must be given to a wider public. Dr. Lawrence lived to see the sheets through the press and to write a brief prefatory note, so that the book loses nothing by what cannot but seem a loss to the world.

In his preliminary note Dr. Lawrence expresses a hope that the volume may serve as a text-book for those who wish to look into the science of missions. No better volume could be found for such a purpose, and indeed, from this time forward, they who would concern themselves with missions will gravely err if they do not make thorough study of this book. Not for the facts that it contains, though not one of its facts is trivial or irrelevant, but

especially for the point of view and the method of treatment. Dr. Lawrence's method is strictly historical, the only true method for such a study, but this is by no means to say that this work is simply a history of missions. It might rather be called—but that the name might needlessly frighten away some readers—a philosophy of the history of missions, so clearly does Dr. Lawrence see, and so clearly make manifest, the underlying principles of missions, their influence on the history of the peoples among whom they are planted, and especially the fundamental part they have to bear in the history of the Church of Christ, the kingdom of God. Viewed as Dr. Lawrence views it, the history of missions is one, from the days of the Jerusalem deacon who went down to Samaria to the present day. The Christianizing of the Roman Empire, of the tribes of Northern Europe, of the British Isles, of Northern Africa, is all of one piece with our modern missionary effort; and if by the title of his book Dr. Lawrence appears to set the history of the past hundred years apart from that of the early Christian centuries, it is only as showing its more immediate importance, as bearing more directly upon that future which presses so urgently upon the present time. In no respect does he set modern missions apart from early missions; he shows that they are all of one piece, except so far as modern missionaries, and especially modern missionary societies, have misapprehended the fact of their essential unity and interdependence, and so have failed in some degree of realizing the large scope and inward power of the work which they are doing.

Large as are the views, broad as are the generalizations which reveal themselves in this work, it is anything but a work of theory. No more practical chapter has ever been given to friends of missions than the one which follows the grandly universal sweep of the first chapter, on Providence in Missions, with a discussion of the Principles of Missions, in which the mission aim, scope, motive, call, fitness, and fitting are discussed from a point of view at once ideal and practical. The intending missionary can hardly find anywhere, hardly even in the mission rooms of his society, directions more usefully minute and to the point than are contained in Chapter VI. on Entrance into

Work, or get better light on the field which he ought to choose, than by a careful study of the chapters on China, Corea, Japan, India, and the Turkish Dominions. Though the facts and figures are those of 1890, and great events have transpired since then, neither the generalizations nor the particulars in these chapters need revising; they are too broadly founded, too accurately reasoned to be seriously affected by vicissitudes even so important as those of which the Far East has lately been and is the theatre.

But all this is but of secondary importance compared with the vital questions brought forward and made clear in the closing chapters—those which deal of the Problems of Missions, of the Church and Missions, and the Spiritual Expansion of Christendom. Dr. Lawrence is very far from joining in the cry which is so alluring to a great many of us, "the evangelizing of the whole world before the end of the century!" Nothing can be more impressive or more convincing than his showing that this is distinctly *not* what the Church of Christ in the Western world should aim at. His entire book is an argument—or rather, a convincing showing—that what we Western Christians have to do is not to impress our Western Christianity upon Eastern peoples, but to foster, develop and finally to leave to itself a native Church of Christ, a Church as fully imbued with the spirit of its own country, of China, or India, or Persia, or

secular, historic forces of Christendom are all the hands of the heathen. "The national, which the expansion of Christendom puts into not the only book, nor always the first book teacher and the printed page. The Bible is cism and nihilism go wherever go the school precede the missionary, infidelity and agnost- alas, all beneficent. Gunpowder and liquor pansive influences of Christendom are not, neglect this pivotal opportunity. The ex- to evangelize superficially, can we afford drunken. But just as little as we can afford coming gluttonous, sensual, and most of all, Christianity, or African Christianity from be- Moslem converts from producing a polygamus generating into an idolatrous Christianity, or Africa can keep Indian Christianity from de- missionaries that we can send to India or a broad and secure foundation, not all the danger. Unless a native Church is built upon our own, is a sufficient illustration of this the educated people of a Christian land like among the uneducated, and even sometimes ple. The persistence of petty superstitions mental habits and common customs of a peo- than to eradicate the inherited superstitions, the heart has undergone a genuine change effort, for nothing is more difficult even after ization. It threatens, indeed, all missionary- danger which inheres in a superficial evangel- ized Christianity, and this is precisely the- No less appalling is the danger of a heathen- nerable and intractable."

than their predecessors, but far more invul- themism, no less misleading and perverting what may be called scientific systems of hea- ger which threatens the world is the rise of- tianity has brought to it, "the appalling dan- light and education and alertness which Chris- unregenerate human heart," and with the new demolition. The citadel of heathenism is the integration by no means necessarily implies its

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Japan, as the Western Church with the spirit of the West, a Church, that is, which shall live by its own vitality and not need to be kept alive by an alien life engrafted into it and only to be kept in existence by repeated fresh engraftings. The motto of John the Baptist, *He must increase but I must decrease*, should ever be the motto of the missionary. The reason of this becomes evident as one reads this book; only thus can the native tendencies of a nation toward good be fully developed and utilized, only thus its native tendencies toward error be met and counteracted. It is impossible for the heart of the West to go fully with the heart of the East; the most self-sacrificing, intelligent, spiritually-minded American or European missionaries cannot be to the Church of Siam, or Japan, or India that which the native ministry when thoroughly educated and trained may hope to be. This point is far too important to be treated in a paragraph. It is the foundation thought and purpose of the book, and it must and assuredly will receive the thoughtful study of all missionaries and secretaries. But it needs, also, to be thoroughly understood by the entire Church, by all contributors to missions, most of all by those young men from whom the mission cause has most to hope, and also unless they fully apprehend this position, most to fear—the devoted youths of the Students' Volunteer Movement, who have for the most part been dazzled and fascinated—and no wonder!—by the alluring motto, "The evangelization of the whole world in the nineteenth century!"

Dr. Lawrence shows, as has never been shown before, how grave is the danger of a broad evangelization that does not at the same time work so deeply as thus to build up the native Church—a work that can by no possibility be accomplished in five years, or in fifteen. The last chapter is a most ~~powerful~~ and a most appalling presentation of facts. In a brief survey as accurate as it is picturesque, he shows the marvellous facts of the political expansion of Christendom, which now embraces, or must inevitably soon embrace, nearly the entire world except China; the industrial expansion of Christendom, which is indeed actually universal; the intellectual expansion of Christendom, which inevitably follows the other two and is doing a "dissolving explosive transforming work" in every nation under heaven; the moral expansion of Christendom, which is vitally affecting the legal codes and the social practices of nearly all the East, especially of India, and the spiritual expansion of Christendom, which quite naturally and aside from any volitional action is causing "a universal diffusion of the spiritual substance of Christendom, as subtle as the infection of any disease, as purposeless and as beneficent as the light!" All these influences, which are entirely natural and outside of any directly purposed Christian work, have created an amazing opportunity for missionary effort, the importance of which it is impossible to exaggerate. It is not surprising that the youth of our time have enthusiastically adopted the purpose of evangelizing the whole world within the next five years, for it is true, as Dr. Lawrence says, that "the one universal opportunity of the Christian era has dawned upon us. The precise hour for universal mission activity has struck. The whole expansive cosmic energy of Christendom rushes into cooperation with us." But all the more important is it that the work shall be no mere surface diffusion of the Gospel, but a deep and thorough work *accurately in harmony with the genius of each people*. For this is an "intensely critical epoch. If heathenism is being dissolved by these natural influences of Christianity, it is also being transformed. Its dis-

stars representing the souls I have saved.

May God forgive us for our sin of lack of evangelism and thrown us upon our knees for an out-pouring of His Holy Spirit so that we may be full of zeal and be able to say with Paul: "I am made all things to all men, that I might by all means save some; for Christ liveth in me."

Indian Chh. Missionary
**WANTED A NEW ANGLE IN
THE POLICE OF FOREIGN
MISSIONARY SOCIETIES**

— Jan 1934

An open letter addressed by the members of the Epiphany Church and other churchmen of Lucknow to the Church Missionary Society has appeared in a number of papers complaining against the policy which the Society have adopted in regard to their work in Lucknow. Since the publication of the letter I have had the opportunity of discussing the matter with several of the leading Christian residents of Lucknow and have gathered from them a few details of their case which had not been clearly brought out in the open letter. I understand that the complaints are in regard to (1) the proposal to close down the Birkitt High School and to sell off its building and that of the hostel attached to it, (2) the sale of certain properties which are said to be attached to the Epiphany Church and which were intended to maintain and support the Christian activities connected with that Church and (3) the demolition of certain church buildings without any consideration of the needs of the local congregations.

The above allegations, if true, raise certain very important issues. In view of the opposition that has appeared it would seem advisable for the C.M.S. to re-examine the whole situation once more in consultation with representatives of local public opinion and constituted Church authorities like the Diocesan Council. By what is called denominational loyalty I am not an Anglican, but as a Christian I am as much interested in certain aspects of this case as those who are more closely affected. I desire specially to raise certain bigger issues arising out of the policy which is usually followed when Foreign Missionary Societies decide to abandon certain pieces of their work.

Before stating my views, however, I should like to refer briefly to one personal aspect in the case. The Birkitt High School is a continuation of the old C.M.S. High School—a school which for a great many years has maintained a noble tradition and has done excellent work amongst the

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educated classes in Lucknow. It was the sphere of the sacrificial labours of the late Reverend A. I. Birkitt, and it was in order to perpetuate his memory that Mrs. Birkitt and Mr. Birkitt's many friends in England and India, aided no doubt by the C.M.S., put up the noble edifice in which the school is at present housed and gave the institution his name. Should all this be allowed to be forgotten? Should it be a case of 'other Pharaoh's arising who knew not Joseph'? I have already stated I am not an Anglican but I have known the school for nearly 50 years and was not only personally acquainted with the late Mr. Birkitt but was also associated with him in several educational interests and activities and had learnt to love and respect him. And this was undoubtedly true of many people who subscribed to raise the edifice in memory of the man. Is all this, I ask again, to be obliterated? The school itself is, I understand, either self-supporting or can be made so without much effort. I also learn that under certain conditions the Epiphany Church Committee and the Christians of Lucknow are ready to undertake the responsibility of continuing the school. Under these circumstances it seems to me that it is the duty of the C.M.S. authorities to re-consider their policy and investigate the possibility of continuing the school before they finally decide to close it down or sell it into non-Christian hands. Some years ago the London Missionary Society initiated a similar policy in regard to its work in North India. They sold off their High School in Mirzapur to a non-Christian party and today in the place where for over a hundred years the Gospel of Christ had been taught and preached there is installed over its portals an image of Ganesh!

I am personally not acquainted with the facts of the case of these properties which are said to have formed a part of the local Church and which were intended to support the activities connected with it. If the statement that has been publicly made should be correct then it constitutes a serious indictment of a Missionary Society indeed. In regard to these properties the following questions are not impertinent and the Indian Church has a right to demand an answer to them:—

(1) In order to carry on the activities connected with the Church in Lucknow did the Society receive any contribution in cash or in kind, as a grant or gift or in the form of special concessions, from Indian sources, governmental or congregational or individual? If such help was received was it not because the donors had an interest in the Christian community that had been founded there and

in the work that the Society was carrying on in Lucknow? Do not those interests still hold good? Referring specially to the contributions of the Indian Church, can the Society say that Indian Christians have had absolutely no share in building up the work in Lucknow? That share may have been very small, even infinitesimal, but if the Indian Church has contributed towards either the capital or recurring expenditure, and I do not think that fact can be denied, then did they not deserve to be consulted before such a radical measure was taken in hand? Did the C.M.S. consult the local Church? I understand that the work of the C.M.S. in the United Provinces has been placed under the Diocese. Was the Diocesan Council taken into their confidence? If they were not can the Society's action be justified? Whatever the legal aspect of the case the man in the street will hardly consider their action morally defensible.

Again, it is alleged that the C.M.S. have in pursuance of their present course of action actually demolished Churches. This again is a very serious matter. Such action is absolutely contrary to Indian sentiment. Surely the Society does not desire Indian Christians to do for the preservation of their Churches what the Hindus and Mohammedans do in regard to their temples and mosques. Cases have been not infrequent where riots have broken out and blood has been shed. We Christians do not worship brick and mortar, at the same time national sentiment should not be treated lightly. That such things have been done in the past there is no doubt about. I am sure the instances are rare. I came across a place in South India where a Christian Church is to-day occupied by a drink shop. Indian sentiment rebels against such sacrilege. In reference to the present agitation I understand the C.M.S. have demolished a Church in Fyzabad. Why was this rendered necessary? Are there no Christians in Fyzabad who needed that Church for their worship? Was any approach made to those Christians, and were they asked if they were willing to maintain that Church? Was the Diocesan Council which controls the work of the C.M.S. consulted? Did they decline to assume charge of the Church? Are there no other Christian bodies in Fyzabad who could have utilised the building?

I have read the reply of the General Secretary of the C.M.S. I must say it is not convincing. A lot of irrelevant matter has been brought in which cloud the issue. The letter of the General Secretary may form a good justification for a *bania* policy (a policy of traders!); it certainly does not constitute a justification of a body of Christian people charged

with a sacred commission by their Divine Master.

My object in writing this article is not so much to draw attention to the consideration of the particular matters which form the subject of the open letter as to raise some bigger issues which are implied in the heading of this article. Should a Foreign Missionary Society be absolutely oblivious to the interest and claims of the Churches which they have founded? Ought the policy of 'mine and thine' to rule Christian bodies in their dealings with the Churches which they themselves were instrumental in establishing? We hear a lot about the 'older' and 'younger' Churches, and a lot of cant is uttered in regard to the relationship which ought to subsist between them. What ought to be the correct attitude of the 'older' Churches towards the 'younger'? Indifference? Is there no room for a wiser statesmanship and a more generous treatment?

What do I mean? I mean that before ever initiating a policy such as the one we have been examining Foreign Missionary Societies should take the younger Churches into their confidence and ask them to what extent they would be prepared to undertake responsibilities in regard to existing works. If they should be ready the older Churches ought to be ready to accommodate the younger ones to the fullest possible extent. There is nothing revolutionary about this. The C.M.S. themselves have acted in accordance with this principle in regard to their St. Andrew's College at Gorakhpur in the United Provinces. It must be stated, however, that in this case the initiative, so far as I know, did not come from the Society. The way was paved because there was at the helm of the College a man who was most anxious that the College should continue in Christian hands and he exerted his influence in persuading the C.M.S. to agree to hand over the College to the National Missionary Society. All honour to the man! But I owe it to the C.M.S. also to state that they have treated the N.M.S. with the greatest respect and consideration. They have handed over the College with all its properties to the National Missionary Society on a mere pepper-corn rent. This should be the general rule everywhere. The principle of community of interest between the 'older' and 'younger' Churches should be recognised everywhere.

I should like to quote another instance of another Mission. When the Great War broke out and the German Missionaries were expatriated from India one of the fields of the Basel Mission in Western India was made over to the National Missionary Society. Although it was known from the very beginning that the arrangement was temporary and

that the time would come when the Germans would again be allowed to return to India when they may again resume charge of their old fields, the N.M.S. carried out the responsibilities as if the work was their very own. They developed the work, they enlarged the High School and extended its buildings, they even erected other new buildings from their own funds. On the conclusion of the War when the German Missionaries again returned to India they sent a deputation to inspect and report on the state of their former fields of labour. They came to this particular field also and were so struck with the manner in which the N.M.S. had discharged their responsibilities that they said that they would not take away the work from them and they have handed over all their properties to the N.M.S. free of charge on the stipulation that if at any time the N.M.S. decided to relinquish the work they would give the Basel Mission the first refusal—a perfectly correct request and a Christian way of doing things. I submit that this policy should be consistently practised. If circumstances should threaten the closing down of any work anywhere, then if there is another Christian body willing to undertake it the Mission should be Christian enough to hand over such work to them. We all know that foreign societies are in difficulties; both men and money are scarce. We know also that conditions in India are changing very fast. We do not know what will happen to foreign societies and their work under Swaraj conditions. Mahatma Gandhi would not admit them into the country if they persisted in their work of proselytisation. Under these circumstances such societies should carefully consider what their future policy is to be. To my mind the wisest thing will be to give the indigenous Churches the place which belongs to them. All work should be placed under the administration and control of the 'younger' Churches on the field. Steps should be taken to form an Indian constitution. Wherever possible advantage should be taken of such societies as the National Missionary Society or the Indian Missionary Society of Tinnevely and the like and missionary work should be conducted through their agencies. This does not mean that foreign missionaries should be withdrawn. No, by no means. What is needed is a new angle of vision; a new emphasis must be placed on the agencies that must be employed to carry on the work. Instead of being masters and dictators the foreign missionary must come as the servant of the Church and the Church must be consulted in regard to every item of missionary activity. All properties should be placed in the hands of properly con-

stituted trustees, duly incorporated and registered. There should be no room for a policy of 'mine and thine'. I maintain that this is the Christian way of carrying on God's work. I am glad to find that certain missionary societies are moving in this direction. We want their number to increase which, I am sure, will bring blessing and strength to both the 'older' and 'younger' Churches.

A. C. MUKERJI,
Rai Bahadur.

Foreign Missionary Societies In India

The Need for a Change in Policy

By Rai Bahadur A. C. Mukerji

*Brother J. N. K.
& Head of Hall
Miss. Societies*

An open letter addressed by the members of the Epiphany Church and other Churchmen of Lucknow to the Church Missionary Society has appeared in a number of papers complaining against the policy which the Society have adopted in regard to their work in Lucknow. Since the publication of the letter I have had the opportunity of discussing the matter with several of the reading Christian residents of Lucknow and have gathered from them a few details of their case which had not been clearly brought out in the open letter. I understand that the complaints are in regard to (1) the proposal to close down the Birkitt High School and to sell off its building and that of the hostel attached to it, (2) the sale of certain properties which are said to be attached to the Epiphany Church and which were intended to maintain and support the Christian activities connected with that Church, and (3) the demolition of certain church buildings without any consideration of the needs of the local congregations.

IMPORTANT ISSUES

The above allegations, if true, raise certain very important issues. In view of the opposition that has appeared it would seem advisable for the C. M. S. to re-examine the whole situation once more in consultation with representatives of local public opinion and constituted Church authorities like the Diocesan Council. By what is called denominational loyalty I am not an Anglican, but as a Christian I am as much interested in certain aspects of this case as those who are more closely affected. I desire specially to raise certain bigger issues arising out of the policy which is usually followed when Foreign Missionary Societies decide to abandon certain pieces of their work.

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Some years ago the London Missionary Society initiated a similar policy in regard to its work in North India. They sold off their High School in Mirzapur to a non-Christian party and today in the place where for over a

hundred years the Gospel of Christ had been taught and preached there is installed over its portals an image of Ganesh!

I am personally not acquainted with the facts of the case of those properties which are said to have

formed a part of the local Church and which were intended to support the activities connected with it. The statement that has been published made should be correct then it constitutes a serious indictment of a Missionary Society indeed. In regard to these properties the following questions are not impertinent and the Indian Church has a right to demand an answer to them:—

(1) In order to carry on the activities connected with the Church in Lucknow did the Society receive any contribution in cash or in kind, as a grant or gift or in the form of special concessions, from Indian sources, governmental or congregational or individual? If such help was received was it not because the donors had an interest in the Christian community that had been founded there and in the work that the Society was carrying on in Lucknow? Do not those interests still hold good? Referring specially to the contributions of the Indian Church, can the Society say that Indian Christians have had absolutely no share in building up the work in Lucknow? That share may have been very small, even infinitesimal, but if the Indian Church has contributed towards either the capital or recurring expenditure, and I do not think that fact can be denied, then did they not deserve to be consulted before such a radical measure was taken in hand? Did the C. M. S. consult the local Church? I understand that the work of the C. M. S. in the United Provinces has been placed under the Diocese. Was the Diocesan Council taken into their confidence? If they were not can the Society's action be justified? Whatever the legal aspect of the case the man in the street will hardly consider their action morally defensible.

CHURCHES DEMOLISHED?

Again, it is alleged that the C. M. S. have in pursuance of their present course of action actually demolished churches. This again is a very serious matter. Such action is absolutely contrary to Indian sentiment. Surely the Society does not desire Indian Christians to do for the preservation of their churches what the Hindus and Moham-medans do in regard to their temples and mosques. Cases have been not infrequent where riots have broken out and blood has been shed. We Christians do not worship brick and mortar, at the same time national sentiment should not be treated lightly. That such things have been done in the past there is no doubt about. I am sure the instances are rare. I came across a place in South India where a Chris-

tian Church is to-day occupied by a drink shop. Indian sentiment rebels against such sacrilege. In reference to the present agitation I understand the C. M. S. have demolished a church in Fyzabad. Why was this necessary? Are there no Christians in Fyzabad who needed that Church for their worship? Was any approach made to those Christians and were they asked if they were willing to maintain that Church? Was the Diocesan Council which controls the work of the C. M. S. consulted? Did they decline to assume charge of the Church? Are there no other Christian bodies in Fyzabad who could have utilised the building?

I have read the reply of the General Secretary of the C.M.S. I must say it is not convincing. A lot of irrelevant matter has been brought in which cloud the issue. The letter of the General Secretary may form a good justification for a *bania* policy (a policy of traders); it certainly does not constitute a justifi-

(Continued on page 16.)

fication of a body of Christian people charged with a sacred commission by their Divine Master.

My object in writing this article is not so much to draw attention to the consideration of the particular matters which form the subject of the open letter as to raise some bigger issues which are implied in the heading of this article. Should a Foreign Missionary Society be absolutely oblivious to the interest and claims of the churches which they have founded? Ought the policy of "mine and thine" to rule Christian bodies in their dealings with the churches which they themselves were instrumental in establishing? We hear a lot about the "older" and "younger" churches, and a lot of cant is uttered in regard to the relationship which ought to subsist between them. What ought to be the correct attitude of the "older" churches towards the "younger"? Indifference? Is there no room for a wiser statesmanship and a more generous treatment?

What do I mean? I mean that before ever initiating a policy such as the one we have been examining foreign missionary societies should take the younger churches into their confidence and ask them to what extent they would be prepared to undertake responsibilities in regard to existing works. If they should be ready the older churches ought to be ready to accommodate the younger ones to the fullest possible extent. There is nothing revolutionary about this. The C. M. S. themselves have acted in accordance with this principle in regard to their St. Andrew's College at Gorakhpur in the United Provinces. It must be stated, however, that in this case the initiative, so far as I know, did not come from the Society. The way was paved because there was at the helm of the College a man who was most anxious that the College should continue in Christian hands and he exerted his influence in persuading the C.M.S. to agree to hand over the College to the National

Missionary Society. All honour to the man! But I owe it to the C.M.S. also to state that they have treated the N.M.S. with the greatest respect and consideration. They have handed over the College with all its properties to the National Missionary Society on a mere pepper-corn rent. This should be the general rule everywhere. The principle of community of interest between the "older" and "younger" churches should be recognised everywhere.

I should like to quote another instance of another Mission. When the Great War broke out and the German Missionaries were expatriated from India one of the fields of the Basel Mission in Western India was made over to the National Missionary Society. Although it was known from the very beginning that the arrangement was temporary and that the time would come when the Germans would again be allowed to return to India when they may again resume charge of their old fields the N.M.S. carried out their responsibilities as if the work was their very own. They developed the work, they enlarged the High School and extended its buildings, they even erected other new buildings from their own funds. On the conclusion of the War when the German Missionaries again returned to India they sent a deputation to inspect and report on the state of their former fields of labour. They came to this particular field also and were so struck with the manner in which the N.M.S. had discharged their responsibilities that they said that they would not take away the work from them and they have handed over all their properties to the N.M.S. free of charge on the stipulation that if at any time the N.M.S. decided to relinquish the work they would give the Basel Mission the first refusal—a perfectly correct request and a Christian way of doing things.

I submit that this policy should be consistently practised. If circumstances should threaten the closing down of any work anywhere, then if there is another Christian body willing to undertake it the Mission should be Christian enough to hand over such work to them. We all know that foreign societies are in difficulties; both men and money are scarce. We know also that conditions in India are changing very fast. We do not know what will happen to foreign societies and their work under Swaraj conditions. Mahatma Gandhi would not admit them into the country if they persisted in their work of proselytisation. Under these circumstances

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such societies should carefully consider what their future policy is to be. To my mind the wisest thing will be to give the indigenous churches the place which belongs to them. All work should be placed under the administration and control of the "younger" churches on the field. Steps should be taken to form an Indian constitution. Wherever possible advantage should be taken of such societies as the National Missionary Society or the Indian Missionary Society of Tinnevely and the like and missionary work should be conducted through their agencies. This does not mean that foreign missionaries should be withdrawn. No, by no means.

What is needed is a new angle of vision; a new emphasis must be placed on the agencies that must be employed to carry on the work. Instead of being masters and dictators the foreign missionary must come as the servant of the Church and the Church must be consulted in regard to every item of missionary activity. All properties should be placed in the hands of properly constituted trustees, duly incorporated and registered. There should be no room for a policy of mine and thine. I maintain that this is the Christian way of carrying on God's work. I am glad to find that certain missionary societies are moving in this direction. We want their number to increase which, I am sure, will bring blessing and strength to both the older and younger churches.

India Abn. Messenger August 1934
Mission Property and the Indian Church.

—We have noted the widespread resentment among Indian Christians over the sale of property of the Birket High School, Lucknow. The Church Missionary Society, it is true, has, due to paucity of funds, closed its work in several places and has also sold its property. In some places even Church buildings have been disposed of. We would like to point out to missionary bodies in general, and the C.M.S. in particular that their present policy is unjustified, and wholly detrimental to the progress of the Christian Church in India. These buildings were constructed to carry on evangelistic activities effec-

tively and efficiently. And we are sure the donors contributed towards the building funds with the express understanding that the buildings constructed with their money will be increasingly used for the furtherance of the Kingdom of God in India, and for the establishment of a strong indigenous Church to carry on the task of evangelisation begun by the missionary societies, they supported.

Considering the present position of the Indian Church, we have to admit with profound regret that it is not economically in a position to carry on the work in the manner in which the foreign missionary societies have been carrying on for many decades. We do not mean to suggest that the Indian Church lacks in spiritual strength, but what we are afraid of is, that we cannot, under the present condition, afford to provide ourselves with the necessary material means and facilities. The missionary societies have so generously bolstered up the indigenous Churches by subsidizing them, and by providing them with buildings. But their leaving us so suddenly, without any material means to carry on the trust, will place very serious hardships in the way of the development of the Church. If the missionary bodies are genuinely interested in the furtherance of His Kingdom in this land they

should leave all their material resources intact. The present policy of the C.M.S. needs modification, and we earnestly hope that the Indian members of the diocesan council will point out to the society the disastrous effect their policy will have upon the growth of the Indian Church. We appreciate the action of the C.M.S. in making over St. Andrew's College to the National Missionary Society. In the interest of the Christian work over which they have spent so much labour and money, they should have made over the Birket High School to some Indian organization so that the good work that that institution had been doing could have been maintained. The Indian Church is passing through a most critical period, and it is our implicit faith that out of this crisis it would emerge stronger spiritually and materially. Fall in the income of missionary societies has partly been responsible for this crisis, and everywhere in India we find Churches complaining of deficits in their budget. We hope that this condition is transitory. We are looking far into the distant future, and we know the situation is bound to be serious if the indigenous Churches had to construct new buildings, and at the same time find money for personnel to carry on the work.

As to the sale of Church buildings we would like to remind the missionary bodies that the Indian sentiment is strongly against it. We Indians have reverence not only for God, but also for the house of God, and we would like

it to be used for nothing else but for purposes of worship, and much less can we tolerate its use by non-Christians. Some of us, have, of course, become utterly westernized, and in many cases even more westernized in our outlook and behaviour than the westerners themselves. We should not in our anxiety to imitate our missionary friends bid farewell to our Indian heritage which we ought to preserve and cherish. The Indian sentiment demands a sense of profound reverence for God as well as the house of God. A Mohamedan or a Hindu is prepared to fight to death if an attempt is made to violate the sacredness of their place of worship. We feel very strongly that if we lose our wholesome Indian sentiments and customs, we shall soon find our community without any culture and traditions which we can strictly call our own. Shall we make up our mind to resist any attempt made to sell the houses of God. Of course our western brethren do not possess the same amount of reverence for the house of God as we Indians, and we would like them to be considerate and avoid injuring our sentiments in this respect.

Christian Music

JOHN H. LAWRENCE

I was interested in the three articles on singing in our churches. This is a live subject, but I do not believe the writer gave us all the facts. First, as to things in our services which do not appeal to non-Christians. I think there are many things other than our singing of foreign tunes that offend such people. Of course the test is not really how things appeal to people who seldom if ever attend. Is not the test really what will best bring worshippers near to God and develop in them spiritual life?

I suppose entering the house of God wearing shoes must seem very irreverent to most Hindus and Moham-

medans. The presence of women in our services must grate on those men whose own women are secluded. Our attitude in prayer is often very irreverent. I think these things must offend oftentimes much more than our singing. We would not think of keeping women from our churches because of Hindu opinion, but we might plan a church building to conform somewhat to this fact. I believe we ought to insist on a better attitude in prayer, not to please Hindus specially but because the attitude adopted often is not an aid to devotion.

Is it a fact that English tunes are not acceptable to Indians, Christian and non-Christian? I am not so sure the writer is correct in his assumption. The compelling fact in any discussion of this is that up to this time we simply do not have suitable material to foster devotional life if we limit ourselves to *bhajans* and *gazals*. If there existed a wide range of such songs then we might very well give up much if not all singing of foreign songs. When you cull out the *bhajans* written in obsolete Hindi and those poorly composed, and limit yourself to such songs as are in a simple language and whose content is worthy you have a very small number left.

Songs are very seldom produced to order. They are born from a spiritual experience. Wesley wrote I believe 5,000 hymns. A great many did not survive. If 5,000 *bhajans* were written it is probable that not more than 100 would be of a high order.

Many of these translated hymns will disappear, but it is very probable that Indian will write hymns of their own. The *bhajan* tune and composition is very well adapted to an illiterate people, but why should a congregation of literate people with books in hand repeat almost every line? With the coming of literacy such a method of singing becomes obsolete—just as much as the *chakki* does when flour can be purchased. This repetition was a makeshift by which an audience could follow a leader in singing. Surely we should not want to preserve this. When the thought has to be compressed into the twelve to fifteen words making a verse in many *bhajans*, then no very deep ideas can find expression.

Do you think India is going to continue forever to sing according to ancient tunes? I do not think so. Tunes will be written and these may resemble *bhajans* somewhat or may resemble hymn tunes. But advance there must be.

I think the writer is mistaken in saying that hymns are parodied as much as *bhajans*. Hymn tunes are few that are sung also with songs of a low character. In no case I suppose are they associated with evil words in the minds of Indian singers, which is not true of *bhajans*.

I am not opposed to Indian tunes, but I cannot agree that we ought to sing anything simply because it is Indian. Let the test be as I have said above.

Mainpuri, U. P.

Missionary Calls

CATHERINE L. JUSTINE

One of the most appealing of missionary calls is that related of one called by a group of American Indians. They heard that some people had a book which told about God, so they sent messengers 3,000 miles to ask the people of the Book to send them a teacher, that they might learn of Him. It must have been most pleasant for the missionary to have such a welcome, but often and often the biggest successes have come where no welcome but sorrow awaited the bringers of good tidings. We read that Paul had a vision of being called to Macedonia, that he saw a man saying, "Come." Yet within the first few weeks in Macedonia Paul and his companion were beaten and imprisoned. The welcome accorded to the missionary is no measure of the call, and it may be in inverse proportion to the need. When we read of the suffering of Judson in Burma, most of us marvel that he stayed. Surely he had reason to doubt his call to that place.

Recently a young missionary going on furlough spoke before a group of Indian Christians and said, "I'll not come back at the call of my fellow missionaries, but at your call." Why? Did he think himself called to be a missionary to people already Christian? If he thought his personality handicapped his presentation of truth, then of course he might well ask his friends, both missionary and Indian, to tell him.

But if this was not the case, then why such stress on approval? Perhaps it was an unconscious desire for more appreciation, for reassurance of the worth of the effort put forth. All this is very human and understandable, yet is there not a wide gulf between such desire and the impulse which first sent out Paul, Judson, and that same young missionary?

This is not an unusual case. The great difficulty seems to be that many of us now do not have confidence in our calling, or in the value of our work. How far short we come of the supreme confidence of Paul! Would that we might be able to say with him, "Wherever I go, thank God, He makes my life a constant pageant of triumph in Christ, diffusing the perfume of His knowledge everywhere by me. I live for God as the fragrance of Christ. . . And who is qualified for this career? I am, for like a man of God, I speak the

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Paul as a sociologist still awaits appreciation. After Metellus, but with far greater coherence and distinctness, he is the first to assert the organic character of society, and to point to the individual organism as giving the best clues for the study of the social organism. He takes the human form as his guide in studying the structure and functions of the church and its members, and the idea has taken such hold of him that we find him recurring to it more than once. In Romans, Ephesians and Colossians, as well as in 1 Corinthians, this analogy of the noblest of individual organisms to the noblest of social organisms is more or less dwelt on—in Ephesians with especial reference to the body's relations to its Head, that is to Christ. And man's body is the noblest of all bodies just because it is the most complex of them all. Its parts differ the farthest from each other and from the whole, in the structure and the functions of each. It is at the upper end of the long scale of development whose starting point was the polyp, whose parts differ neither from each other nor from the whole. The polyp is a single sack, which is alternately hand to grasp its food, mouth to masticate it and stomach to digest it. It is as simple as man is complex.

In the twelfth chapter of 1 Corinthians the Apostle dwells on the complexity of the individual and the social organism more fully than in any other writing of that age or our own. He seems to find an especial place and work for every member of the Church, just as every organ of the human body has its use. Back of his discussion lies the fundamental conception of the kingdom of God, which our Lord presented as an order of use and service, in which rank is taken on the ground of width and humility in service, God the supreme Head being the greatest servant of all (Matt. xx. 27, xxiii, 11; Cf. v. 45, vi. 26, 30, 32). This great ideal of a human society living not for personal gain but for social use can be realized only in case there are practically inexhaustible openings for such service, and special adaptations in the members of the society to meet these needs. The Apostle takes the former for granted, and elaborates the latter side especially. He finds the Church to be a body with special capacity for usefulness bestowed upon every member, and he applies this principle to both the public and the private activities of Christians. Some, indeed, of the functions he enumerates are clearly connected with that extraordinary dispensation of miraculous powers which existed in the Apostolic Church, and which all but a few Christians are confined to that age of Christian history. But even after we have eliminated these we find an enumeration of functions and

February 15, 1900

"ONE-MAN CHURCHES."

Robert Ellis Thompson S. T. D.

The rise of modern biological science has stripped the word "simple" of much of the charm which once attached to it. Formerly it was the highest praise to say of anything that it was "wonderfully simple," and various creeds and forms of religion were pressed upon public attention on the ground of their "extreme simplicity." The biological studies of Goethe, Wolff and Von Baer, even before those of Darwin, showed us that simplicity is a mark of lowness in the scale of existence, and that the higher the rank of any living being in that scale, the greater its complexity. Nor was it reserved for Herbert Spencer to apply this principle to social biology. First the old Roman statesman Metellus, in his famous apologue of "The Belly and the other Members," and then the Apostle Paul in his first great Epistle to the Corinthians, asserted the superior worth of social complexity before it had been discovered by physiologists as a principle of biological classification.

endowments represented by equal and distinct offices, which goes beyond anything we find in modern churches of any name. Thus teaching, preaching, administering, giving aid to the needy, are all enumerated as church functions and as requiring especial fitness for each.

The picture of a Christian Church which rises before the mind's eye as we read this chapter is that of a body full of activity and exhibiting the most varied gifts for this activity. It is not the picture of a modern church of any kind, and least of all one of that ordinary kind, in which one man does all the preaching, the pastoral labor, and everything else of a directive nature. It is not a

Some opinions on the letter addressed to Dr. Robert E. Speer by four Indian members of the Allahabad Presbytery on the question of the Relation of the Mission to the Church.

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The Rev. R. B. Douglas, U. F. C. Mission, Bombay.

"Many thanks for sending me a copy of your letter to Dr. Speer and the Joint Letter. I am very much interested. The lines which are suggested in your statement (Appendix A) and in Dr. Ewing's note (Appendix B) are those on which the United Free Church Mission is moving. Our Foreign Mission Committee in Edinburgh a few years ago requested the Mission Councils in India to consider the question of the relations of the Mission to the Indian Church and Indian workers, and as a result proposals which embody the principles you advocate have been submitted to the Foreign Mission Committee by the Nagpur and the Western India Mission Councils of our Church. The object of these proposals is to transfer to the Presbyteries of the Indian Church a gradually increasing amount of the work at present carried in by the Councils. To begin with, it is proposed to hand over certain definite sections of the work, along with the fund received from Scotland for their maintenance. The work thus transferred will be under complete control of the Presbyteries, working through Executive Boards. The Missionaries in charge of the transferred work are already members of the Presbyteries, and will be members of the Executive Boards, along with other members appointed by the Presbyteries, and others elected by congregations which contribute to the funds of the Board; but when the Board is in a position to appoint its own workers to the superintendence of the work, these will become the members of the Board, under rules which the Board will formulate.

I believe this is the line on which a solution of the problem of Mission and Church in India will be found. It secures co-operation between Indian and European (or American) workers on the basis of complete equality of status; and while the work will become increasingly that of the Indian Church, with a consequent stimulus to Indian initiative and generosity, the financial aid of the Western Churches will still be maintained as long as it is needed.

The statement which you have drawn up impresses me as a very convincing one, and I have no doubt it will be generously responded to."

The Rev. H. L. Wiley, A. P. Mission, Ratnagiri.

"I have just read your letter to Dr. Speer in the Indian Standard.

I agree for the most part with the letter in fact with all the letter, but one or two statements may be little too sweeping. But as reformers usually have to use superlatives, I do not take exception to them. I have been advocating in our Presbytery and Mission this closer relationship, but have got nowhere, for lack of a scheme that is acceptable to many on both sides. I am ready to admit Indians as full members of the Mission, or to turn over the management of any or all work, financially and otherwise, to the Presbytery, or have joint management of Presbytery and Mission—anything to get together."

Dr. S. K. Dutta, Y. M. C. A., Calcutta.

"Many thanks for sending me a copy of your letter to Dr. Speer. I thoroughly agree with you."

The Rev. J. Bittmann, Danish Mission, Madras.

"I have read with great interest the letter sent to Dr. Speer and the correspondence attached to it. I believe you are pointing out the only lines that can be of any use, if God's work is to prosper here in India. And if we are not willing to follow your lead, we the European Missionaries had better go home. The crux of the question is, it seems to me, that Indians must as a matter of course not as a matter of grace be admitted into full fellowship and status with the foreign Missionaries in all matters. If that is not clearly recognized and carried out, the other changes will be of very little use. I, of course, am speaking of Indians with the necessary qualifications. we are in our Mission just now fighting for this principle and I trust we shall succeed."

The Rev. N. H. Tubbs, C. M. S., Calcutta.

"Thank you so much for sending me a copy of your printed letter to Dr. Speer. It is an admirable statement and I earnestly hope and pray that not only your Mission but all Missions in India will face the present serious situation fearlessly and without delay. The most urgent need in Indian Christianity today is to make Christian work in all its departments Church-centric instead of Mission-centric."

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The Rev. J. N. Farquhar, D. Lit., Y. M. C. A., Oxford.

"I read the other day the letter to Dr. Speer signed by yourself and three other Indian Presbyterians. The document is so moderate, so sane, and so wise in its proposals that I want to write and tell you and your friends that I strongly agree with it. God grant that the letter may prove really powerful in convincing the American leaders."

The Harvest Field.

"Some members of the Presbyterian Mission, Allahabad, have forwarded to us some documents that have been sent by them to the Secretary of the Board in America, in which they plead for a closer bond between the mission and the church. They put their case temperately and wisely, and doubtless their object will be gained. The tendency everywhere is to make the church the centre of all Christian work, and as quickly as suitable men are forthcoming to accept and bear responsibility, the burden of administration will be placed upon them. The time is approaching in many old established missions when the church will be the main thing and the missions subsidiary. For this foreigner and Indian must unite cordially and heartily."

C. M. S. Policy in the United Provinces (as printed in the Lucknow Diocesan Chronicle for October 1920).

"That the Committee earnestly hope that the visit of the delegation which they propose sending to India will be an opportunity for careful consultation regarding the development of the Indian Church life and organization. In the meantime they are mindful of the fact that the purpose for which the Church Council system was inaugurated was to prepare the way towards ultimate diocesan organization.

Now that a Constitution has been adopted for the Lucknow Diocese the Committee hesitate about perpetuating the definitely Society aspect of the Indian Church Council by appointing a new Chairman. Rather they prefer to settle I. C. C. merged into the Indian Church section of the diocesan organization and thus making its full contribution to it. The I. C. C. can still, if it so desires, retain its separate entity therein as a "District Council," a second "District Council" being naturally furnished out of the S. P. G. Congregations. In such case each District Council would obtain its Chairman according to the rules and regulations of the diocesan Constitution. The Committee desire to assure the I. C. C. that such entry in the larger life of the Diocese will in no way imperil endowments or other Trust funds intended for the use either of I. C. C. or of individual pastorates within it, since all such funds must necessarily be administered in accordance with the terms of the Trusts which control their use.

That the Committee clearly recognise that the work of a foreign Mission in India is not to build up a body of Indian Christians subservient to the standards and practices of the Church which sent it forth, but rather, having planted the one catholic and apostolic Church, to leave it the fullest freedom for developing its own local presentment of the grace and truth of Jesus Christ.

It follows that so soon as the Church has taken root in the new soil, and long before it has grown strong enough to dispense altogether with the help of the foreigner, its members must be deeply interested not only in the direction of activities for which they can themselves take full responsibility but also in all work which the foreign Mission undertakes on their behalf. Accordingly where, "Church" and "Mission" are at work side by side it is of the utmost importance not only that the direction of definitely Church matters should be preponderantly Indian but also that the Indian Church should have a growing share in the control of agencies still carried on by the foreign Mission.

Exactly to what degree this principle can already be applied with advantage in the work of the Mission is a matter upon which the Committee hope to obtain fresh light through the delegation which they hope to be able to send to India at an early date. In the meantime they wish to give immediate expression to the principle in the United Provinces; and as an avowedly interim measure they invite to seats on the Allahabad Corresponding Committee four men to be selected by the Indian section of the Diocesan Council, two of whom shall be clergymen and two laymen.

church of which one would naturally say that it was "the Rev. Doctor Blank's church," because no one could attain such prominence in it as the especial and almost the sole depository of spiritual functions, as men do in modern churches. It is not a church which would be reduced to a state of suspended animation by the death or resignation of some one man of its working force. It is not a church which would count its life or death to depend upon the good or bad judgment shown in the selection of his successor. And it distinctly is not a church in which the irreverent and mischievous practice of hearing candidates could even have arisen. It is a church to which a sociologist would assign a very high rank, and perhaps the very highest in the scale of sociological development, while he would, I fear, put an ordinary church of our days among the very lowest social organisms known to him.

This is a practical matter. Since the rise of Methodism all features of Church life have to justify their existence by their direct usefulness and adaptability to human needs, and this is not altogether wrong. It has put every form of church organization on its defense as being not only possessed of scriptural sanction, but as accomplishing the ends for which a church exists. Now our present system does not accomplish those ends as did that of the Apostolic time. Its first and greatest failure is that it almost inevitably sacrifices the sense of Christ's headship over His church to a human leadership. The dominance of one man and of his way of thinking, speaking and acting in the affairs of the Christian congregation, cannot but obscure the direct and vital relation of its affairs to the divine human Head, whose connection with the Church should be as directive and as influential as that of a human head to the rest of a human body. All Protestants recognize this as one of the worst effects of the rise of the Papacy to an excessive influence over the churches of Christendom. It hid from Christians their directness of relation to their Saviour, and made the confusion of the Church with its clergy or ministry, which the Reformation rid us of. But even in Protestant churches the truth of Christ's headship as the dispenser of gifts, the bestower of duties, and the rewarder of faithful service, has been obscured by this "one-man" system, and "the Rev. Dr. Blank's church" has effectively superseded "the Church of the Lord Jesus Christ."

Another harmful result has been the repression of special gifts in those who are not gifted with the "all-round" qualifications of the modern pastor. The modern church has no use for anyone who cannot at once preach, manage church affairs, visit as pastor and perform all the many functions which in the Apostolic church were distributed among as many people. If he be a mere preacher, let him take some outside work and preach as he gets an opportunity in the pulpits of his more favored brethren. I have in mind a brother beloved, who is constitutionally unfitted by natural shyness for pastoral visitation, and who has been compelled to resign every pastorate he ever accepted for that reason. For that man

the Church of our days has no use, except as a stop-gap in vacation time. The Apostolic Church would have recognized his remarkable gifts as a preacher and would have found a place for them. I knew another, whose gifts as both preacher and pastor were notable, but he had not the practical powers of administration which fitted him for the responsibilities of a pastoral charge. He failed in two which he undertook, where a man of much less spiritual power would have succeeded. I tried to get him a place in which he could work under the direction of an older and more experienced man, but I failed. The Presbyterian Church had no use for him in any such capacity. If he had been an Episcopalian it would have been different. I respect that Church for the good sense it has shown in placing a staff of ministers in all the important congregations, so far as this is possible.

Presbyterianism is in its theory a denial of this "one-man" theory of Church organization. We reject it as applied to the Presbyterian and Synodical churches, refusing to place these under the rule of archdeacons and diocesan bishops. We seem to deny it in the case of the congregational church by erecting a session in each and by entrusting discipline to the collective session. But in a majority of cases, I fear, we are congregational prelatists, throwing upon the minister the whole responsibility of the congregation's life. Let us honestly work our own system according to its own idea and we shall find that worship will be less monotonous, gifts will find more scope, the dependence of the church upon its true Head will be better realized, and the Pauline idea of the Church, with its many gifts bestowed by the one Spirit, will be better attained.

PHILADELPHIA, January 3, 1900.

Orientalizing Christianity

The Literary Digest

Indian Review Feb 19, 08
The Christian development of Asia will be along lines corresponding with the Oriental consciousness, rather than along lines predetermined by Western ecclesiastical authority. Such is the opinion of the Rev. Charles Cuthbert Hall, D.D., whose view is based upon knowledge of the East gained from personal residence. This determination of the East to modify and not accept whole-heartedly whatever the West offers appears in many phases. A popular idea exists, says Dr. Hall, "that the ancient non-Christian faith continue as they were from the beginning, resisting the changing influences of time." Such inflexibility does not exist; but on the other hand, the ancient faiths "are in process of readjustment to new conditions, and are assimilating religious elements of Western thought, and using the product thus assimilated as a means of self-defence against Christianity." He goes on, in the *New York Observer* (October 21), to give an illustration of the eagerness of the Eastern world to absorb the culture of Christendom and reject its faith:

"When visiting in Hyderabad, the chairman at my lecture was a Mohammedan gentleman of high position. He had spent his life within the precincts of the remote native state of Hyderabad. Five and twenty years before he had paid one visit to England. One might suppose that a man placed in such remoteness from the centres of Western thought would have his mind filled with local ideas. On t

contrary, in the course of a delightful and many-sided conversation, he broached the subject of American literature. He assured me of his peculiar admiration of Edgar Allan Poe. He then proceeded to compare Whittier and Longfellow, and to make some very discerning observations upon the points of contrast and resemblance between Emerson and Carlyle. Imprest with his wide reading I sought a further test and suggested the name of Washington Irving. I found him perfectly familiar with all the writings of Irving, and was further astonished when he drew my attention to the stately style of Irving as suggesting the latter part of the eighteenth century rather than the nineteenth century, and as connected in his mind with the style of Oliver Goldsmith. Thus had this Mohammedan gentleman, residing in a native state, assimilated the culture of Christendom. But in his religious position his face was set as a flint against Christianity."

The manner in which that part of the East which shows itself hospitable on the Christian faith is likely to accept that faith is thus set forth:

"I speak with all honour of denominational missions in the East. Not otherwise than through these could the great work already done have been accomplished. Yet a large study of the situation shows that, in its future assimilation of Christianity, the East both consciously and unconsciously will move along lines suggested by its own temperament and preference. The development is likely to be different in different countries, for the temperament varies. If I might hazard a conjecture touching the future, I should say that the Chinese are likely to turn most naturally to ritual and a prescribed liturgy. They love organization and regularity of practice, and care less for the subjective side of religious experience. The Hindu deprecates organization and turns toward the mystical and philosophical aspects of truth. The future religious development of Japan promises to be along the line of simplicity of ritual, combined with a large interest in theological doctrine."

Dr. Hall, whose words here quoted were addressed to the students of Union Theological Seminary, sees in this character of the Eastern mind a splendid opportunity for great theol-

ogical schools "built upon undenominational lines, while interested in all denominational churches." "By reason of its freedom and catholicity, it can do what the local church can not do, because of the pressure of its own local affair, and what the denominational boards can not do, because of their very proper restriction to certain prescribed lines of action." He urges the cultivation of spirit among students of "appreciation and love toward the world which shall result in sending forth to the East an increased number of thoroughly trained men as missionaries," equipped "on a basis of first-hand knowledge of Oriental conditions." Secondly, he urges the seminary to send its teachers out into the non-Christian world with the "large irenic message of the Christian gospel"—such a mission, for instance as Union Seminary twice carried out in sending one of its faculty as Barrows lecturer to India and the Far East. And finally:

"Let us take the initiative in providing for the Oriental world literature that shall adequately represent the noblest and least sectarian modern interpretation of the Christian religion. I am not unmindful of the valuable service

rendered by various denominational missionary presses. Their contributions to the vernacular literatures of the East have in many instances been very valuable. But at the present time, what the East most want is not literature issued by a denominational board, but deliverances of Christian scholars, defining with clearness the essential truths of the religion of Jesus Christ.

When in Shanghai I had a very striking interview with the distinguished missionary Timothy Richards, who told me that recently two provincial governors of China, unable to find in any existing vernacular publications a sufficiently broad and non-sectarian interpretation of the Christian religion, have deputed their own non-Christian scholars to produce manuals of the Christian religion which could be studied in the schools. Dr. Timothy Richards tells me that the manuals thus produced reflected the unfamiliarity of their authors with the actual facts of the Christian religion. Nevertheless, instances like these are significant, and I hold that the way is open for us to work direct and indirectly for the instruction of the Oriental world in the higher truths of our holy faith."

FOREIGN MISSIONS.

SHALL THEY BE SENT?

NEW YORK, June 29, 1878. }
No. 23 Centre Street. }

A circular has been issued officially by the Board of Foreign Missions, setting forth the facts to date concerning its finances and its work.

The paper states that the debt of last year is \$47,000; that the itemized estimates sent from the mission fields call for an aggregate expenditure of over \$500,000 besides the debt; that on the other hand the receipts of last year and the rate of present receipts do not warrant an outlay of over \$429,000 for the year to come. This, after three years of successive retrenchment, requires a further retrenchment of over \$75,000. After making another reduction in the Home office, where retrenchment has always begun, and after sifting the estimates as closely as possible, the executive officers state that men under appointment must be detained at home for want of funds to send them. One of these is under appointment for Syria. The son of a missionary, and born on the field, he is familiar with the Arabic language, and seems specially adapted to the work assigned him. Moreover, the sudden illness of a missionary, having sole charge of a whole district of Southern Syria, calls imperatively for just such a recruit.

Shall this young man be withheld? Shall the ten or fifteen little villages which lie between Sidon and Mount Hermon, each having its little flock of believers, be left like a neglected garden, or a fallow field, for lack of a husbandman?

It is understood that if special funds are offered, funds which will not diminish the regular receipts of the Board, the detained missionaries will be sent. It is to be hoped that by individual liberality, or by added gifts of churches and Sabbath-schools, this call of Providence may be met.

A SOLUTION OF THE MISSION AND MISSIONARY PROBLEMS.

(COMMUNICATED.)

June 28 '05

The following is a translation of an article in the *Kirisuto-kyo Sekai* of last week:—

The question of foreign missions is indeed a great one for mission lands, but it is even greater for the churches of the West. Men whose hearts are in this work keep aloof from investigating expedients of real value, and considering native independence the one essential, they plan to effect that. Effective missionary work is spoken of by some as a means of encouraging foreign commerce (see the discussion over the Rockefeller gift), and by others as quickening the faith of church members at home (used largely by pastors). Neither of these explanations touches the real bearings of this question. Laying aside the past, how shall foreign missions of the future plan? All foreign missionary societies of to-day are busily engaged in perpetuating old methods, or at any rate those who have taken a progressive attitude towards future plans are very few.

If we carefully examine all the great mission fields, we shall see that the policy pursued is a far distant one and impossible of any simple explanation, but fortunately here in our country we are confronted with the destiny that promises to solve this difficult problem. This indeed is a great good fortune not only for us, but also for the missionaries and their boards. And those who are in the least sympathetic with foreign missions should pray with joy and zeal for a just and speedy settlement. And we of the Kumi-ai Churches gratefully proclaim that the favorable time has come for the right solution of this problem.

Let us speak frankly. The only mission problem that concerns the Kumi-ai body is the financial assistance given by the missionaries to the churches and preaching places they are carrying on. Apart from this the existence of the mission has no relation to the trend of the Kumi-ai body. Isn't it a fact that, in city work of course, and even in the interior, just in proportion as the missionaries efface themselves and entrust the work to native workers, the results are large? During the last ten years of the history of the Kumi-ai Churches, apart from those engaged in school work, how much have the other missionaries accomplished? Seeing that the vast sums of money they spend and the large amount of strength they exert fade away with almost no results, we cannot but appeal to the intelligence of both the Kumi-ai Church members and the missionaries to hasten the solution of this question.

We appeal first to the Kumi-ai Churches and their adherents. Now is the time to arouse the real power of Japan's churches. Let there be no

difficulty in our missionary's society's doubling its estimates and taking over the whole evangelistic work of the foreign missionaries. At present they are spending only about 7,000 to 8,000 yen in their dependent churches and preaching places, and this would not be a severe tax on a body of 12,000 Christians. In view of the advancing destiny of our country, I do not doubt that there are those on our active list who would assent to this, and then we could directly consult with the American Board and urge plans for the transfer of all their evangelistic work and for the future treatment of their missionaries

MISSIONARIES AND THE FOREIGN MISSION COMMITTEE.

Christian Express, July 1, 1901

IN reprinting, from the *Scotsman's* report of the United Free Church Assembly proceedings, a paragraph which is of interest to all U. F. C. Missionaries in South Africa, a word of explanation may be necessary. Those of them who belonged to the Free Church, will remember that all ordained missionaries at home on furlough were members of the Foreign Mission Committee of the Free Church and that each month a copy of that committee's minutes was sent to them, whether at home or abroad, that they might keep themselves informed of the committee's proceedings. Before the union of the Free and United Presbyterian Churches took place, the Union Committee undertook to safeguard all the rights and privileges of the missionaries. Since the union has taken place a fear has arisen that the right of Free Church missionaries, referred to above, is being disregarded. Here is what transpired in the Assembly as reported in the *Scotsman*:—

The United Free Presbytery of Madras sent forward an overture to this effect, that "Whereas the Presbytery has been informed, on trustworthy authority, though not from an official source, that missionaries are no longer members of the Foreign Mission Committee, and whereas this is in direct violation of the undertaking of the Union Committee in their report, that due regard would be had to the rights and privileges that pertained to the various agents who are engaged in mission work; and whereas it seems desirable in the interests of the work of the Church that missionaries should be members of the Foreign Mission Committee, they reappoint missionaries to be members of the Foreign Mission Committee." Alternatively the overture suggested that "if, in the altered circumstances of the Church United, it be not deemed expedient to permit all missionaries to be members of the Foreign Mission Committee, they instruct the Nomination Committee to submit annually to the General Assembly the names of a certain number of missionaries on furlough to be members of the Foreign Mission Committee, or that they do otherwise what to their wisdom may seem best."

After some discussion, in which the Rev. Principal M'Kichan, Bombay, took part, the Assembly, by a majority of 56 votes to 48, resolved to appoint a committee to prepare, in consultation with the various mission Councils, a scheme whereby the Mission Committees might be able to take full advantage of the assistance of missionaries at home on furlough. The motion, which was outvoted, was in similar terms, but it was prefaced by a clause which committed the Assembly to approval of the principle of the representation of missionaries on the Mission Committees of the Church.

MISSION COUNCILS.

THE General Assembly of the United Free Church of Scotland has adopted the following act:—

“The Assembly enact and ordain—

“That a Mission Council shall be appointed in each Mission field where such Council or Committee does not already exist.

“That a Mission Council shall consist of:—

“(1) All the Missionaries from the Home Church, in the field, ordained and medical.

“(2) The Minister and one Representative Elder from each European congregation without the bounds.

“(3) Agents and friends of the Missions in the field nominated by the Mission Council and approved by the Foreign Mission Committee.

“That to the members of Council in each Mission Field, ordained under the Home Formula, be given full Presbyterian powers for the following purposes—(a) Oversight of all the agents of the Mission sent by the Home Church to the Mission Field; (b) Election of representatives to the General Assembly of the United Free Church; (c) Power to overture the General Assembly; (d) that the Ministers and Kirk-Sessions of the European congregations shall be subject to them as their superior judicatories, and the ministers and elders of said Churches shall be eligible for election as representatives to the General Assembly; (e) to perform such other Presbyterian functions as they may be from time to time instructed by the General Assembly to discharge.

“That any appeal from the Mission Councils shall be to the Foreign Mission Committee in the first instance, with right to appeal from its decision to the General Assembly; except in the case of libel against any of the ordained members of the Mission Council, when the appeal shall be taken direct from the judgment of the ordained members of the Mission Council to the General Assembly.

“That the foresaid ordained Members of the Mission Council shall have power to elect as their representatives to the General Assembly annually such of their numbers as are at home on ordinary furlough, whether ministers or elders, so that each of them shall be elected for one Assembly during

the period of each of his furloughs. The number of elders elected each year shall be the same as that of ministers. Other ordained Missionaries at home on furlough may sit in the Assembly as Corresponding Members, without right of voting.

“That in other respects the constitution and powers of local presbyteries be as at present, the case of each Mission field being considered in the future as circumstances may require.

“Former legislation affecting the Representation in the Assembly of Foreign Presbyteries is hereby repealed.”

I Home Boards (and supporters of work whose agents these Boards are) should *concede to missionaries the privilege of adapting effort to the conditions under which they labour* Mission work can be studied enthusiastically from afar. Much can thus be learned, but the peculiar difficulties under which missionaries toil, can only be learned by actual experience.

The peculiar need of a people can only be learned by close and sympathetic touch with their lives. I would not claim over-much freedom for individual missionaries, but I believe the maximum of success lies very near the principle of granting in largest possible measure all that the missionaries of a given society humbly and persistently ask.

Complexity in the machinery of the home churches should not be allowed to impede progress in a mission field. We are engaged in the conquest of India for Christ and speedy conquest depends on liberty of action. The present war in South Africa is strikingly illustrative of the difficulties of conquest for Christ in this land. Both are expensive of human life and earthly treasure; both are a type of warfare that overthrow all pre-conceived notions; a type that cannot be studied in drill books or civilization's broad battlefields.

II. *Missionaries should concede in a whole-hearted manner to fellow-missionaries liberty of action.* The peculiar type of intellectual strength, the zeal for souls, and the tenacity for pre-conceived opinions, that makes of some grand missionaries makes it difficult for them to accord to all others excellence of judgment or even Divine leading. Does God set one missionary's soul all ablaze to preach the Gospel to every creature in his circuit or district? Then leave him untrammelled for this work. Does God cause to resound in the ears of one society, or of one or many men the one word—Education, Education, Education! Then let that society or those men pursue that line of work. If that *one word* means to one man collegiate training; to another, a multitude of village schools; to another, the varied phases of industrial education, may we not with utmost good cheer bid all God speed, since all these enter into vital relation to the upbuilding of a great Christian nation. If God calls one man to instruct little, baptize and then teach fully, while to another he says, teach fully and then baptize; may there not be in the peculiar conditions of the different hearers or of the different teachers that which makes these opposite (but not opposing) methods wisest in each case? It is not baptisms we seek, but new creatures. The largest number of 'new creatures' at the earliest possible moment for Christ

NON-DENOMINATIONAL FOREIGN MISSIONS.

By Rev. S. S. Laws, D.D.

Presbyterian Standard

Jan 27, 09

(From a pamphlet on Foreign Missions by Rev. Dr. S. S. Laws, addressed to "The Presbyterian Church in the United States," March, 1907.—Ed.)

My critic follows the lead of * * * * in claiming that this non-denominational theory of foreign missions has been the doctrine of our Church "from the beginning." I must be allowed, confidently, to challenge this declaration. As I read the facts of history they do not sustain it. At the very beginning, in furtherance of our foreign mission work as the extension of our denomination as a branch of the visible Church of Christ, Presbyteries were organized in the foreign field in different countries; 1871 in South America, 1874 in China and continued on the list until 1880; and in 1886 the Executive Committee reported to our General Assembly that it had stated, in correspondence with "sister churches and their missionaries, that the prevailing view of our Church favored the method of having Presbyteries on mission ground composed exclusively of native Presbyters, the missionaries holding only advisory relations to the Presbytery." (Alex. Digest, pp. 49-55, 100.) The only two questions legitimately raised in the Assembly of 1876 were (1) whether the General Assembly or the Synod was the competent and proper authority to organize these Presbyteries; and (2) "whether our foreign missionaries should become members associated with natives in the composition of Presbyteries." The decision was that the Synod is the proper organizing power and against the dual association or membership of Presbyters. That power of Synod is still in our constitution as it was then. The several efforts to change the constitution touching missions were decidedly voted down. And the gratuitous suggestion of non-denominational missions never has been constitutionally sanctioned by our Church.

But the conservative majority relaxed its diligence in 1887, and the minority seems to have improved its opportunity, for under the chartered organization now doing our foreign mission work, since 1895, explain it as we may, all these marks of our denominational presence among the foreign nations have disappeared. So that our mission in foreign lands has become a sort of non-denominational evangelism, instead of the definite extension and establishment of our branch of the visible Church whereof the fruit would be an index to friend and foe of the tree that bore it.

This mission work from 1861 was conducted by annual committees of the General Assembly. Then "a body politic and corporate" was chartered for the purpose under the laws of the State of Tennessee. Such a step may have made the spirits of Thornwell and others turn over in their graves and groan. And unless this corporation faithfully obeys its charter, which subordinates it to the constitution of the Church, without foisting unauthorized novelties into the work intrusted to it, it is to be deprecated as a calamity and a misfortune.

There are some antecedent circumstances which should be recalled, for they seem to serve as a searchlight on the vexed question before us. Prior to 1837, the Presbyterians had done their foreign mission work through the A. B. C. F. M.—that great Congregational organization. But the critical temper of that controversy, sharpened and informed by the experience of a quarter of a century of association and co-operation, led to the entire elimination of the Congregational element from the courts and operations of the Church as ecclesiastically incompatible with Presbyterianism. After the division of 1837, the Old School party, from which some consider that our Southern Church may be viewed as substantially a descendant, decided that it was its duty in "our (its) distinctive character as a Church of Christ to send the gospel to the heathen, Jews and Mohammedans." A plan was at once devised as a solemn duty in the sight of God "to impart to others the same good and in the same form of it which they enjoyed themselves." (Baird, 369, 370.)

The New School party clung to the Congregational Board till their union with the Old School in 1870; since that, their united missions have been strictly denominational.

When our Southern Church was organized, in 1861, a new

school element was incorporated in it (1863-4), and the non-denominational idea of missions, first suggested in 1876 by way of argument, has run a career with us. Certainly the introduction among us of this old bone of contention, whatever the explanation, is most unfortunate and augurs only evil. For strict Presbyterianism never has been and never can be reconciled to it. Some individual and family pedigrees might, perhaps, be an interesting study in this connection.

That the work of Christian missions, projected and enjoined by the Master in the Great Commission, consists in the organized extension of the denomination engaged therein, as ostensibly a branch of the visible church, seems to be a definition that has the consensus and practical support of all Christian churches. The profound principle of human action and moral duty to which this command thus defined appeals is, That in our efforts to bless the destitute and needy with the gospel, we should impart it to them in its best form as we conceive and believe it. This seems to be the dictate of common honesty, in the exercise of a worthy benevolence. It cuts up by the roots the specious and fallacious objection, "That we ought not to seek to propagate our own distinctive Presbyterian body in various parts of the world, but rather to disseminate simply the principles and doctrines that we hold." (Alex. Dig., 53.) This would do for a school of philosophy which is a human embodiment of individualism. But the Gospel is a divine institution and not a mere scheme of speculative opinions. And it is thus stated in our Book of Church Order, par. 10: "Christ, as King, has given to His Church, officers, oracles and ordinances; and especially has He ordained therein His system of Doctrine, government, discipline and worship * * * to which things He commands that nothing be added, and that from them naught be taken away." It is with this organized visible church that our missions have to do. And our Confession of Faith speaks of "The visible Church * * * the house and family of God, out of which there is no ordinary possibility of salvation." (Ch. xxv: 11.) The neglect of this visible pillar and ground of the truth is the crying sin of the present. God is jealous of its honor. And anything in the life or proceedings of any denomination that discredits it is to be deprecated as pernicious and displeasing to our God.

If a chemist, in his laboratory, wishes to combine a given gas with kindred gases, his first concern is that it shall be as free as possible from impurities. The strict fidelity of each denomination to its own faith and order, free from bigotry, in mission work, is its best preparation for contributing its part, whether by co-operation or combination, in transplanting the gospel into the foreign field. The idea that churches can ever be established in heathen countries free from the differences of Calvinism and Arminianism in doctrine, or of Independency, Presbyterianism, Prelacy, or Papacy in government, may safely be set down as childishly visionary. It is going too far to claim that Christian churches accept any such fanciful scheme or agree in any such policy as this vain and suicidal pretence implies.

And for any individual church to attempt to exemplify its faith in such formless, colorless, and characterless result by its own self-abnegation, instead of commending itself as rational, would rather seem to indulge a crazy fanaticism. It is certainly a delusion to think and to act on the idea that we can transplant conscientiously our Christianity from Christendom to heathendom without our differences, actual or potential, so long as mortal man remains human and honest.

Important Action of the Board of Foreign Missions.

The following paper has been adopted by the Board of Foreign Missions of the Presbyterian Church in the United States of America as a declaration of the policy of the Board regarding native Christians who come to this country:

The large number of native Christians who come to the United States from the various mission fields for the purpose of "preparing themselves to be missionaries among their own people," and the frequency with which churches, individuals, and the Board are asked to give them financial assistance constrain the Board to place upon record its conviction that native converts should not be encouraged to come to this country, or treated in such a way while here as to encourage others to follow their example. While the Board recognizes the importance of training native converts for positions of usefulness and efficiency among their own people, it is of the opinion that such training can be most economically conducted in their own country under the supervision of the missionaries themselves, and in connection with the institutions which are now in operation in almost every mission field. The bringing of a single native Christian to America and returning him to his native land usually involves an expenditure sufficient to train a dozen on the field, and is therefore extravagant and wasteful. Moreover, in planting Christianity in heathen lands, where, as a rule, the people are very poor, it is indispensable to project it upon a plane as to inexpensiveness on which the people themselves can perpetuate it. Native preachers must do the great future work, and they must, as in other lands, live on salaries which their people can pay. Every other form of expenditure must be graded on the same level if we would establish a living and self-propagating Christianity. Now a sojourn in America almost invariably develops tastes which render a native discontented with the financial support which the native church or the Board can give him, and thus makes him a source of trouble rather than of help to the Mission. If he is not paid a salary very much larger than that obtained by other native workers, he is disappointed and irritated, and if he is paid such a salary, the other native helpers are jealous and dissatisfied. Meantime, the native churches, which we are endeavoring by every means in our power to bring to self-support, are discouraged by the payment of salaries higher than they can ever hope to pay, while the criticisms already made, that men are influenced in becoming Christians by the prospect of financial reward, is given color of truth. The result of the process is not only to weaken the influence of Christianity in the foreign field, but to beget in the minds of multitudes of young men, that if they go to America, they will be hospitably welcomed by the churches, and be sent back with an equipment and financial support far superior to

what they had before they came to America, and to what other native Christians enjoy.

In this way great injury may be done to the very cause which Christian people in this country wish to advance. The policy of encouraging these young men to come to America thwarts our plans for higher education on the fields, stampedes our brightest students removes them from the humbler spheres in which they are most needed, and creates discontent among the whole force of native agents. The system, as a whole, stimulates a worldly ambition, cuts off patriotism and race sympathy, and really cripples the influence which it is supposed to increase. It leads to frequent imposition upon the home churches, and to the diversion of funds to personal uses which are supposed to go for missionary objects.

To suppose that those young men are fitted to exert exceptional influence for Christ in the land of their birth is at variance with the experience of missionaries. Even if it were otherwise, it would not follow that they should be given financial aid. We cannot pay natives for leading a Christian life. Every consideration of sound missionary administration, as well as of business and philanthropy, requires that native converts should not only be trained on the foreign field, but that they should be expected to do all they can for the advancement of the cause of Christ without compensation, supporting themselves in their ordinary employments, just as Christians do in this country. It is necessary to exercise extraordinary care in the use of money in connection with native converts, lest they be pauperized in spirit and led to a dependence upon America, demoralizing to themselves and destructive to the end to which missionary operations look. Native Christians generally should be made to understand that, while Christians in America are deeply interested in them and will continue to contribute large sums for their physical, intellectual, and spiritual uplifting, such aid will be given only in their own land, and that it is quite out of the question for us to spend hundreds of thousands of dollars to maintain institutions for their training on the foreign field, and then in addition pay any part of the expense incurred in costly and unnecessary trips to America. If native young men prefer not to avail themselves of the educational facilities which we have provided for them in their own countries, and seek special training in the United States, they should do so entirely at their own expense and without any expectation of financial assistance from the Board or from churches.

Meantime, we cannot too urgently counsel all who are interested in Foreign Missions to refer all requests for aid to the Board, and to send all their gifts directly to the Board, which is organized for the express purpose of receiving and wisely distributing the foreign missionary offerings of Presbyterians.

A SCRIPTURAL MISSIONARY POLICY,

Insaan Standard Dec. 16, 1902
[The following resolution was unanimously passed

at the recent Annual Meeting of the American United Presbyterian Church at Sialkote, Punjab. It is believed that it is the beginning of great missionary advance in that denomination, and it may have very much wider bearing on the policy of the Church as a whole. Editor—Y. M. I.]

The Committee on Resolutions to which was committed the work of preparing a paper showing the needs of our mission field with the view, of making a special appeal to the Board and the Church at home for men and means presents the following:—

1. That all our appeals heretofore, from year to year, have been limited by custom, by the desire to supply vacancies, by the ordinary growth of zeal and liberality in the American Church, and by our own "little faith," and have not been regulated by the actual needs of the field.

2. That as the Church has made us responsible for her work in this part of the world, we feel it to be our duty now to mend our ways and bring before her as clearly as possible the greatness of the problem with which we have to contend, trusting that, through God's grace, she may come up, as she should, to the help of the Lord against the mighty.

3. That some idea of the magnitude of our undertaking may be grasped from the following facts:

(a) That in size the field which, in divine providence, has been specially assigned to us as our own covers about 24,225 sq. miles, a territory larger than the combined area of the states of Connecticut, Massachusetts, and New Jersey or something over half the area of the state of Pennsylvania.

(b) That it contains about five million souls, a population considerably greater than that found in all the following, states and territories combined;—North and South Dakota, Montana, Wyoming, Colorado, New Mexico, Arizona, Washington, Utah, Idaho, Nevada, Oregon and California.

(c) That these people are almost all either Muhamedans or idolaters, and at least ninety per cent. are entirely illiterate. Counting Europeans, as well as natives, not more than three-fifths of one per cent. are even nominally Christians, while native Christians alone do not number one-third of one per cent. of the entire population.

(d) That about 150,000 persons in our field die every year without being brought to a knowledge of Christ, and that about an equal number are born into the world during that time and are added to the great company of those who need the Saviour.

(e) That deducting from the nineteen male missionaries and the nineteen lady missionaries now in the field, four of each class who are engaged chiefly in educational work, we find our proportion of evangelistic labourers that of one minister and one lady worker to every 833,000 of the population, while at home the ratio of ministers alone is about one to every 700 of the population, or 475 times as many; and the number of lay

workers in the Sabbath Schools, Young People's Societies and other organizations, or in private evangelistic labor, is incalculably greater there than it is here. It is as if there were only one minister and one lady worker in an entire state like Vermont or the states of Wyoming and Montana combined. Neither Pittsburgh nor Cincinnati would be large enough at this rate for one missionary and one lady worker, while the cities of Washington, New Orleans, Milwaukee, Newark, Louisville, and Minneapolis are all much smaller.

4. That at the present rate of progress we could not reasonably expect the people of our field generally to become Christian within a period of less than two or three centuries, during which time many generations of men and women would have passed into eternity.

5. That we believe it to be the duty of our church to secure the evangelization of this field within the period of a single generation,—that is so to bring the essential principles of the gospel to the attention of all classes in that time, that no one of mature understanding could say that he was not acquainted with the way of everlasting life.

6. In order to do this it is our firm conviction that besides enough missionaries to properly man our educational and other institutions and supply the places of persons home on furlough we should have at least one male missionary and one lady evangelistic missionary for every 50,000 of the people within our bounds, together with a many-fold larger force of native pastors and evangelists to work with them.

7. That in view of these facts and convictions, we hereby ask from the Board of Foreign Missions and the home church, at the earliest possible moment, an increase of ninety male missionaries and ninety unmarried lady missionaries, that is 180 in all, together with such an increase of funds as may be required to support them and make them effective.

8. That, while in doing so we realize the fact that compliance with our request would involve the consecration of an unusual number of young men and women to the work of spreading the gospel in India, and the devotion by many persons of considerably increased contributions of money, we are also convinced that by the grace of God, these sacrifices might be made not only without injury to any other branch of the church's work, but also with great advantage to her spiritual life. The additional number of missionaries required would be only one out of every 600 of her members, and the additional increase of expenditure demanded would, according to present estimates, be only four times what we now receive, and less than eighteen per cent. of the total gifts now made by our body to the work of the Lord.

9. In view of this unspeakable need, and the specific command of the Lord of the harvest to pray that laborers may be sent forth; we call upon the whole church to unite with us in unceasing intercession for this greatly increased force of foreign and native workers, which we believe to be absolutely necessary to the speedy evangelization of our field; and also to continue

MISSION OUT-STATIONS.

Pioneer Aug 28, 02

THOUGH heartily in sympathy with Indian missions and numbering not a few missionaries & personal friends, I cannot but consider the line taken by the *Pioneer* with regard to the Fatehganj case as the only one possible for a paper supposed to expose shortcomings and call attention to existing abuses or defects, both in official measures or private enterprises. With the merits or demerits of the criminal charge laid at the door of Hiram Cutting, I have nothing to say. If the Judge was unable to resist certainly witticisms at the expense of parties concerned in the trial, Mr. Scott should remember that humorous incidents rarely fall to the official lot in this country, and that even Sessions Judges are not devoid of all sense of the ridiculous. There is vice as well as virtue in a name, and the practice in American Missions of bestowing on Native Christians titles belonging to citizens of the United States must lead to absurd results. Most people would picture Hiram Cutting as a gaunt shrewd Yankee, of the type figuring in the works of Max Adeler or Mark Twain, and—though unacquainted with the individual in question—I fancy the man who answered to this name at Bareilly was of another genus altogether. Instead of waxing wrath at the criticisms passed by the Court on the peculiar features of mission work at Fatehganj, it would have been wiser for the head of that Circle to remedy the undoubted defects inherent in most missionary stations away from European (or American) influence and constant supervision. The late Census reveals the enormous increase of the Native Christian population within the last decade: a fact all members of that Faith should regard with thankfulness, but this very gain in numbers leads back to the saying of the Founder of Christianity, "The harvest truly

is plenteous but the labourers are few." The impossibility of one or two missionaries satisfactorily managing the affairs of wide circles is bound to produce the undesirable state of things revealed during the recent case.

To illustrate my argument it may be permissible to quote from actual experience of the system, as now existing in many parts of the mission field in these Provinces. When touring in a district last cold weather, I had for fellow occupant of a small road bungalow a veteran missionary, shrewd in his remarks and an entertaining conversationalist. In response to my inquiries about the method adopted to check the progress and status of the large Native Christian community which I knew was scattered throughout that particular district he showed me a collection of elaborate returns carefully drawn up and neatly filled in. The number of converts in each village was given, and opposite the name of every child a monthly entry showed—or was understood as showing—his or her progress in lessons both sacred and secular. Nothing could have been clearer or better adapted for the purpose in view, namely, the enabling missionaries visiting a locality to see at a glance how their charges were getting on; still it failed to convince me of its real efficacy when I learnt that the task of preparing those interesting tables rested with a Native preacher; not another Hiram Cutting, yet holding a similar position. My missionary friend frankly admitted that with five or six equally large areas to supervise he and his brother padres filling like posts were obliged to rely on Native agency for looking after village converts. Time naturally did not admit of their personally visiting more than a moiety of the

Christian community under their care. The system referred to was admirable—on paper, but was it so in reality? A circumstance which I mentioned to the missionary caused certain doubts to arise in his mind as to the efficacy of Native Christian teaching. In my official capacity I came in contact with the village *chaukidar*, the bed-rock of our Indian administration, clad in his blue *mirzai* and scanty turban of scarlet hue. Asking about the caste of some of these men I was rather disgusted to find my Mahomedan reader and his Hindu assistant treating the terms "Christian" and "sweeper" as synonymous. They could hardly, however, be blamed for doing so when the *chaukidars* themselves when questioned about their caste answered in the same fashion. Nobody will respect those who fail to respect themselves, and in assuming the name of sweeper the Native Christian not only retards his own social rise but casts discredit on the religion he is supposed to profess: at all events degrades it in the eyes of the non-Christian community. This state of affairs ought not to exist were local shepherds alive to the interests of their flock, and not intent on the preparation of dubious statistics to place before the missionaries on their rare visits. Success may be as harmful, almost, as failure, and—remembering the figures of the Census—one cannot but hope that Missions with a widely scattered multitude of converts will devote the next few years to consolidation of the good work accomplished, rather than to hasty extension of the fold. By abolishing a number of native preachers on small pay in favour of a few Europeans or Eurasians on moderate, yet sufficient, salaries, the condition of mission out-stations would be improved in more ways than one. Men in the position of Hiram Cutting too often act in accordance with the dictum of Seneca, "*Dum fata sinunt, vivite laeti*"—"So long as we can draw our monthly stipend let us enjoy life"—the life of a class freed from former restraints and demanding ever present advice and guiding, neither of which are forthcoming, under the conditions of mission labour as now constituted.

JUNGLE-WALLAH.

Bank of Japan 2 May 1866

will be from 300,000 to 400,000. The entire population of Japan is 48,000,000. However, as there are no religious classifications in the Japanese census, it is impossible to give exact figures. In answer to the question, "Is your Church divided into denominations as in the West?" Mt. Harada says:—

Yes, but in Japan they have adopted their own names. For instance the Congregational Church is called the Kumiai Church. That means Associated Church. It is not a translation of the word Congregational at all. We were obliged to adopt some name to distinguish it from others, and that name came naturally as its denominational name. Each Church is known by its own name. For instance, there is a Church in Kobe called the Christ Church. We do not use any denominational names at all to individual Churches, but we call all Churches together collectively, the Associated Churches. The Presbyterian Churches have also united themselves, three or four of them, and they are called the Church of Christ in Japan. And the Churches of the Episcopal Government have united together and they are called Nipon Sakofi.

Regarding self-support in the Japanese Churches, and the position of the foreign missionary, Mr. Harada says:—

Japanese Christians, especially the leaders of the various Churches, did not like the way in which missionaries were carrying on their work, as if they were Masters and the Japanese workers were their Servants because employed

by them. That was a point which the Japanese Christians did not think was quite right. Then there was the fact of the Japanese Christians sharing to a certain extent the national feeling of the people at large. Also, as a rule, missionaries were quite conservative. The Japanese are, I think, more inclined to liberal thought. These various reasons were, I think, the cause of that feeling; but, I think, missionaries in recent years are trying to push the Japanese forward to the front. They think it wise not to make themselves too prominent, and they have found out there was after all not much danger in the liberal ideas of the Japanese Christians as they were afraid at first. And then one portion of the Japanese Christians found out that they were in some points too extreme in their views with regard to missionaries, regarding them from a narrow national stand-point. Various reasons have helped to harmonise the feeling between the Japanese and the missionaries, and I think at present that the native and foreign workers are more in harmony than at any preceding time.

The interview continued as follows:—

Are Natives now freely admitted into Missionary Councils and Committees?

A.—As for that, Japanese workers have been always working themselves. In Congregational Churches, for instance, every conference is organised by the Japanese and they lead all meetings.

Q.—I mean such Committees as those which decide the policy of the missionaries.

A.—The Japanese lead when they deal with Church matters. But the missionaries have their own Missionary Conferences to consult about their own Mission work. But our Churches, Congregational Churches, are all independent, so are the Presbyterian Churches. In Methodist and Episcopal Churches missionaries are taking a more prominent part than Japanese. They have English Bishops for each Church.

Q.—I suppose all your Churches are self-supporting? You maintain your Churches

yourself without any aid from foreign missions?

A.—Congregational Churches have the largest number of self-supporting Churches. Other Churches who are working to support themselves are supported by the native Missionary Societies. We do not receive any help from Foreign Missionary Societies at all. Missionaries have their own Chapels and as soon as a Chapel is recognised as a Church then the Japanese will take charge of it.

Q.—So a Chapel is an intermediate stage before a Church is organised?

A.—Yes.

Q.—You spoke of native Missionary Societies. Then your Church is self-propagating?

A.—Oh, Yes. The Churches of the Presbyterian Government have their own Mission Boards. They have many missions in Formosa and China. And the Kumiai Church, the Congregational Churches, have their own Missionary Societies. We have 8 Mission Stations in Japan and in Korea.

the development of the Church's organisation in the country along racial lines. However that might be, it was only by adopting a broad-minded and comprehensive view of the race problem that ministers of the Church could hope to influence public opinion among the white colonists in regard to their duty and attitude towards the native race so wisely that their children and grandchildren would have no cause to reproach them. (Applause.)

The BISHOP OF WAIAPU dealt with the relative positions of European and Maori populations, and mentioned that the Maori clergy took their places in the Synods just as the European clergy did.

The REV. CHAS. SADLER, Superintendent to the Mission to the Aborigines of Chile, referred to the influences of Romanism in S. America. The Indians who had been Romanised were baptised pagans. In one neighbourhood he knew of a Roman priest who kept a distillery and a pawnshop. Immorality and profligacy existed to a large extent among the heathen of S. America.

CANON WINTER (Kraffaria), the ARCHDEACON OF SASKATCHEWAN, COL. FERGUSSON (Gloucester), and the BISHOP OF GRAFTON AND ARMIDALE took part in the discussion.

BISHOP GAUL, late of Mashonaland, said citizenship was the goal of all constructive native policies.

CANON GROSER (Perth, W. Australia) declared that the Church had responsibilities towards the aborigines in Australia, and that "reserves" were the only hope.

The BISHOP OF BATH AND WELLS pointed to an unexpected reason why more success had not attended efforts to civilise the aborigines in North Australia. While over there he asked a body of 26 men who had undergone Christian teaching at one of the stations why they did not go out to preach the Gospel to those of their number whom the white people could not reach. He was informed by them that there was no two of them who could speak the language of the others. That related to only a part of Australia; but it was three times the size of France. The language, it transpired, was in a constant state of flux, only people of one particular tribe being masters of their own language. They had continually to create new nomenclature owing to the names of dead people and animals falling out of use.

The CHAIRMAN, summing up the debate, the proceedings were adjourned until this morning.

PROBLEMS OF A NATIVE EPISCOPATE.

SECTION F.

Section F resumed its sittings on Saturday morning in the Large Hall of the Church House, under the presidency of the BISHOP OF GIBRALTAR. The subject for consideration was "Problems of a Native Episcopate," divided into the following points: "Dangers of precipitate action; Difficulties arising from mixture of races; Possibilities arising from mixture of races; Possibilities of separate jurisdictions for separate races: the dangers and safeguards."

The CHAIRMAN, in opening the meeting, said their subject related to everything connected with the problems of a native episcopate. The question was coming very much to the fore, and they ought to be calm and judicial in dealing with it. It was obvious that they started from the assumption that there should be a Native Episcopate, and not with the question, Shall there be a Native Episcopate? When the people of our own country were first converted, it was not long before there was a Bishop of Rochester, and the first English Archbishop of Canterbury. Universally, therefore, that was the thing to be looked for as the ordinary normal course. The question was, What were the difficulties in the way of that which was the ordinary course? They must regard the formation of a Native Episcopate as something that was absolutely necessary, and that it must come, and it was only for them to decide how they should deal with the problem. (Applause.)

PREBENDARY FOX (Clerical Secretary of the Church Missionary Society) said he had been asked to speak of the problems of a Native Episcopate, and of the dangers of precipitate action. At present, however, the dangers had been the other way. The Anglican Church had been so cautious in the development of indigenous Churches that she had had little or no experience of precipitation. (Laughter.) The dangers had been rather those of postponement. Yet her own history was so full of the evils—to some extent still surviving—produced by an alien Episcopate and the autocratic domination of a foreign Church, that she ought to be the

Daily Guardian

June 22, 1908

Frugality and Missionaries

To the Editors of *The Outlook*:

In his article "Are Foreign Missionaries Frauds?" in *The Outlook* of January 18, Dr. Bradford says: "I affirm unqualifiedly that they live in the simplest and most frugal way." Is it not possible that this unqualified affirmation of the superlative gives a false idea to many whose standard of frugality differs from Dr. Bradford's own? One who begs leave to differ from him has lived in Japan for five years, and has been in the homes of many of the missionaries, including those of the American Board, and that one thinks that some of the missionaries live very frugally, and that others do not live as frugally as they might if they had been trained to frugality before they became foreign missionaries. The latter class find that one thousand dollars a year is barely sufficient for a comfortable living; the former find that they can live comfortably, give liberally, and save a good sum for the education of their children. The latter find that one thousand dollars means less in Japan than it means in America; the former find that it means more. The man who has been trained to frugality has an inestimable advantage over his fellows. The missionary who cannot keep his family and himself comfortable on the salary provided by his Board ought to come home or engage in self-supporting mission work. No generous man who knows what the foreign missionaries' life is can urge a reduction of their salaries.

The charge against the missionaries of selfishness and unfitness for their work is not wholly groundless. If there is any dross in a man, it is almost sure to make its appearance when he gets into the foreign mission field. But any person who is disposed to condemn any foreign missionary on that charge would do well to leave his home, where it is comparatively easy for him to live an exemplary life, and become a foreign missionary for a number of years, and in that extremely trying position be ever and always just what a foreign missionary ought to be, and then come home and consider the advisability of picking up the first stone. The missionaries know, better than any one else can know, their own unfitness for their work, and their great need of the refining fire; but they know, too, that God can and does use just such unpromising servants for the spread of his kingdom of righteousness among men; and they can say to their would-be judges, "Who art thou that judgest another man's servant? to his own master he standeth or falleth."

Having lived for five years alone among the Japanese, where for months at a time I saw no one of my own race, and having been with many missionaries both in Japan and in China, I know something of what it means to be a foreign missionary. I think that the supreme hardship of their life is what may be called social starvation. They are not, and never can be, homogeneous elements of the society around them, and they cannot find sufficient nourishment to satisfy the cravings which every man deprived of congenial society feels. Their sufferings are more intense than are the sufferings experienced by men who are starving to death for lack of bread. From man's point of view, this is the way in which these heroic men and women are living and dying day after day and year after year. My words can convey but a faint idea of what the experience really is. I can only say that that organization assumes an awful responsibility which places men and women in such a position without the unmistakable evidence that there is where God wants them.

And I would say to all young people who think that God wants them to become foreign missionaries, If you could know all the intense and long-continued suffering involved in the sacrifice which you are contemplating, you might well pray with the earnestness with which Jesus prayed, "O my Father, if it be possible, let this cup pass from me;" and then, if He still shows you, without doubt, that it is His will that you should go, you can go in His strength and with His blessing to a life and work and death which are the nearest to the life and work and death of Jesus Christ of anything that can come to men and women in this world.

E. E. H.

Church Council
BUSINESS MEN AND MISSIONS. 6-25-02

George C. Thomas presided, and Bishop Mann of North Dakota opened the meeting at Association Hall on Tuesday evening to discuss the question, "What Business Has a Business Man with Missions?" Mr. Thomas, speaking also as treasurer of the Board of Missions, said in his introductory remarks that its affairs were already conducted in a very business-like way, that ought to appeal to business men. The first speaker was R. Fulton Cutting of New York. He said that an environment favorable to social order and respect for law was desirable from the business man's view-point, and the Church had been in history thus favorable. The business man regarded the missionary as the advance agent of order and civilization. Again, Christianity was the source and patron of liberty and individualism, and yet its humane spirit had socially regulated "freedom of contract" when low wages and long hours of labor repressed the real individual. The business man needed the inspiration also of the missionary and of the heroic standard of Christianity.

Former Minister Stewart L. Woodford gracefully expressed his appreciation of the invitation to speak to men of a communion to which he did not belong. His first-hand knowledge of mission work he owed to a recent visit to that marvellously developed nation, Japan. His official introductions gave him the opportunity of seeing Japan from the inside. He reviewed briefly in order the material, educational and moral civilization of Japan, and said he had come to say, and thought it his duty to say, this: "After some weeks' investigation, I think the system and work organized and pursued by the Episcopal Church in Japan is most thoroughly suited to the Japanese character and conditions, and the most efficient system of work now being done by Protestant missionaries in Japan." He paid a high tribute to the Roman

Catholic missionaries also, but said, "yours seems to me to be the only system calculated to meet Japanese conditions. (1) You appeal to the Japanese sense of discipline and order by accepting discipline and order yourselves; (2) you have appealed to Japanese patriotism by recognizing national lines and establishing 'the Church in Japan.' The Romanist establishes an allegiance to a far-distant city. Every Japanese statesman is jealous of this foreign allegiance. The Greek Church has the same disadvantage. Nowhere is patriotism stronger than in Japan. They need more than all else combined the essential sense of truth and honor that underlies our Christianity, and that requires for its development a pure, clean, and high form of religion. Your work seems to be the most effective in method, in spirit, and in organization for building up a Japanese Church." Mr. Woodford's remarks were heartily applauded, and Mr. Thomas called them the best introduction to the Bishop of Kyoto.

Bishop Partridge spoke of the business man's usual objections to missionary work: that it is not specially practical nor business-like in its methods, and that it is open to the disadvantage of being too gratuitous. The business man expects returns too quickly for the uncivilized conditions. There is a lack of trust in himself, and in his fellow-man. He has just a little doubt about his own religion and its fitness for heathen conditions. But let him talk with the missionary, and he will find the conditions are all that he demands in sending a business advantage to foreign lands: (1) a belief that the thing sent is intrinsically good; (2) that it is better than what is already there, and (3) that it is the best thing the world has. The missionary believes all this, and he does not make it cheap; he demands sacrifice. The missionary, however, surpasses the business man in believing that what he brings is the best that ever will be there; that it is final. Bishop Partridge advocated carrying good, careful business methods into the mission field, as an essential. Strong and able as the laymen were in their remarks, Bishop Partridge himself was perhaps the most convincing argument for missions to the business men present. He said the missionary feared no business criticism, but asked for honest criticism, like any other business man in dealing with other business men. Bishop Talbot gave the closing benediction after the singing of "Crown Him with many crowns."

WEDNESDAY MORNING'S SESSION.

Bishop Tuttle presiding, the Rev. George H. McKnight of Central New York moved that a resolution in memory of Bishop Whipple be drafted. Bishop Edsall, Mr. McKnight, and Mr. W. R. Butler were made the committee.

The Rev. B. W. R. Tayler, of Los Angeles, presented the missionary resolutions of the Brotherhood of St. Andrew.

The Rev. G. Q. A. Rose, of Monterey, was invited to address the Council on the Mexican work.

Mr. Rose appealed for countenance for the American and English citizens of Mexico, who are present by hundreds in most cities, and by thousands in the cities of Mexico and Monterey. They weighed more than they counted, and were a good entering wedge for Church extension

in the whole republic. We have let the Methodists and Presbyterians get the start of us. They are doing splendid work, while we are doing practically nothing. You could not find \$25,000 worth of property in Mexico representing the sum—between \$300,000 and \$400,000—sent into Mexico by our Church since Bishop Riley's consecration.

MISSIONARY CANON AMENDMENT DISAPPROVED.

The conference hour arriving, Bishop Morrison of Iowa took the chair and opened with prayer. The proposed change in the missionary canon was taken up. Bishop Morrison said that that man was not wise nor well versed in the history of the Church who belittled method and organization. He regarded this the most important matter to come before the Council. The first appointed speaker on the question whether the change was desirable was the Bishop of Washington.

Bishop Satterlee reminded the Council that the missionary commission was the very first duty of the Church, and that the American Church had officially adopted the New Testament idea with Bishop Doane's canon in 1835, while the Church of England had only two voluntary societies. He presented the report of the committee of fifteen appointed by the General Convention in 1901, advocating the conversion of the missionary council into the Board of Missions itself; otherwise, he said, the legislative function would continue to be predominant over the missionary. The legislative state of mind is cautious, critical and conservative; the missionary state of mind is just the reverse—enthusiastic, energetic, creative. The legislative state of mind is absolutely fatal to missionary progress. The Board of Managers runs the Board of Missions, rather than *vice versa*, so long as the General Convention is the Board of Missions. The skill, wisdom, and impartiality of the Board of Managers is of high order, but it is not educative. Its educative responsibility should be transferred to the Council, as a body to be both representative and authoritative. Usually the Council is poorly attended because it lacks authority, and is only a sort of Church congress.

Bishop Brewer reminded the Council that the Canadian Church had adopted and the Church of England had tried to adopt our system. He believed it was not change of organization that was needed, but change of heart, and we are getting that. He believed that the apportionment plan would realize all the money needed. The General Convention is the very place to inoculate Churchmen with the spirit of missions. If we divorce legislation and missions both will suffer. We will soon be through with the Constitution and Canons, and we don't want to be changing them all the time; let us make missions the chief business of the

General Convention. If the canon were amended as proposed half the Bishops would stay away from the Board of Missions in Convention years till missionary week was over.

The question was now thrown open for discussion. Archdeacon Haupt of Minnesota, the Rev. Dr. Stires of New York, the Rev. Mr. McKnight of Central New York, George C. Thomas of Pennsylvania, the Rev. B. Talbot Rogers of Fond du Lac, Bishop Tuttle, Dr. McKim, Bishop Doane, Bishop McVickar, and William R. Butler spoke for five minutes each. Dr. Stires and Mr. McKnight opposed the change, pleading for a fair trial for the present canon and the apportionment plan, which we were just beginning to work under. Mr. Thomas thought the time for change had not come yet, and the proposed canon was ill advised. The apportionment plan was going to work even better this year than last. Changes would dishearten people and check the interest. "I don't propose to pick the proposition to pieces," said he, when Bishop Satterlee interrupted:

"Mr. Chairman, we want light. I hope he *will* pick it to pieces."

Mr. Thomas pointed out that all paid missionaries, including missionary Bishops, were excluded by the amendment from the right to vote in the Board of Managers, and found a number of other defects, among them the fact that the treasurer had no vote. Dr. Tyng had defined a rector emeritus as "a man who sat by the fire with a cat." He did not want to become that. Bishop Tuttle picked the proposed canon to pieces some more. Dr. McKim called the proposition "a bill to divorce the General Convention from missions." Just as men are getting up to the mourners' bench, you are dissolving the meeting and preventing them from getting religion. We want not a new furnace but more coal in the furnace. Bishop Doane could not imagine any possible constitution of the Board in which the present treasurer would not be the first layman elected. Every baptized member belonged to the Missionary Society, not merely *ex officio*, but *ex necessitate fidei*. He welcomed suggestions of amendment; he wanted the missionary machinery made as perfect as possible. He proposed that the first Wednesday, Thursday, Friday and Saturday of the General Convention be given to missions, and advocated making the Board more representative. Bishop McVickar defended the present system as "the very acme of representation," and thought the General Convention created a smile all over the country when it took up three weeks with canons. Mr. Butler said he hoped the Boston Convention would give missions the first and foremost place.

SYSTEMATIC TRAINING FOR THE FOREIGN MISSIONARY WORK.

By George Wm. Knox, D.D.

The Student Volunteer Movement for Foreign Missions comes to its great test. The enthusiasm has been great and the earnestness intense. In its conventions the motto, "The world for Christ," appeals to every heart, and there is a truly heroic readiness to enlist. Thousands have enrolled themselves to obey the Master's last command. Every college and theological seminary has its company, and already hundreds of the recruits are on the foreign field.

Nevertheless, there has been a certain disappointment in the result. In spite of the enthusiasm and the great enrollment, certain of the Boards are hard put to it to get men enough to maintain their present working force, to say nothing of a large advance. It would seem from the numbers enlisted, that every reasonable request should meet adequate response; that, in fact, the Boards should have a superabundance of material and be able to choose just the men needed for each call and field. So would it be were enrollment significant of an intelligent and mature purpose.

But the enthusiasm is too often emotional and unintelligent. It too often burns itself out and proves a waste and injury. A burned-out enthusiasm is not readily enkindled again, and still more harmful is a zeal which through ignorance drives its victim into a calling for which he is unfit.

The leaders of the Movement are mindful of these things and seek to correct the errors of the past. For an ill-informed enthusiasm they would substitute a well informed enthusiasm. To this end The Inter-Seminary Mis-

sionary Alliance at its late meeting in Springfield, Ohio, inaugurated an effort looking to the establishment of professorships of Foreign Missions in our theological seminaries, or at least, of urging such establishment upon the attention of the Christian public.

Surely the man who is considering his duty to the foreign field should have every opportunity for an intelligent decision, and if Foreign Missions are to be a permanent and large department of the Church's activity, the Church should undertake the thorough preparation of the recruits. There is need of a department of pastoral theology; still greater is the need for instructing in missionary aims and methods. The candidate for the ministry has at least a general notion of the work to which he gives his life, but too often the missionary recruit knows only that he is to preach the Gospel to the "heathen."

A department giving the instruction proposed would have a wide range of topics. It should inform the student as to the conditions of the service, the rules of the Church or of the Board under which the missionary labors, the organization of the mission, the remuneration given, the provision made for the support and education of children. It should show the relation of the foreigner to the native church, to the native laborers, and to the various institutions established. It should explain the native faiths, the special customs, the etiquette, the peculiar difficulties and obstacles. It should teach how the one essential Gospel message may be preached in view of the varying needs of the varying lands. It

would be a department of comparative the-
ology, of apologetics adapted to the actual
difficulties of minds educated in traditional
faiths far different from our own, of a prac-
tical training in methods and plans of work.

Such instruction is not readily obtained on
the field. It is no one's business to give it,
and missionaries win their own experience at
a great cost, relearning in the most laborious
fashion the lessons their predecessors learned
in the same painful way. Many a missionary
looks back with deep regret upon severe and
long continued labors in great part thrown
away. At present the student learns much in
the seminary which is wholly valueless on the
foreign field, and he leaves wholly unlearned
the lessons he most needs. In no department
of work, in no profession is specific training
more necessary, and in none is it so neglected.

It has been proposed to establish a mission-
ary training school, but the plan suggested by
The Inter-Seminary Alliance is the better one.
Since the elective principle has been intro-
duced into our seminaries time can be found
for thorough instruction during the three years
of the ordinary course. The plan requires
nothing elaborate or expensive. Men, too,
qualified for the professorships, are at hand.
The experience and scholarship of Dr. Dennis
and Dr. Imbrie should not be lost. They are
experts, and every way capable of giving the
training required. Courses of a few lectures
like those given at Princeton by these breth-
ren are not enough. The students need thor-
ough instruction and continued personal con-
tact with the men who will command respect
inspired with enthusiasm, and impart ade-
quate knowledge.

The Church needs such instruction. Only
by some such plan can it get it. Even the
men who remain at home should have the
same drill, in part, that they may lead their
congregations and stimulate a zeal according
to knowledge. And finally, such professors
would render incalculable service to the
Boards by helping them to choose men for the
different fields and to avoid costly and disas-
trous mistakes.

While the Church is faithful to its Lord, it
must be faithful to this work. As the Church
grows and as God opens ever wider the door
of opportunity, so must this work expand. Its
present demands are but a tithe of its future
requirements. If it is to succeed, it must re-
ceive a new and more worthy treatment. It
cannot continue to depend on sensational ap-
peals, on stirring addresses, on the enthusi-
asm of conventions, on the support of an an-
nual contribution box. It, at home and
abroad, on its practical and its financial sides,
needs to be made common sense, practical,
business-like; and among the improvements
most feasible is this, the systematic, thorough
training of the students who have given them-
selves to the work.

RYE, NEW YORK, February 15, 1895.

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ROCHESTER THEOLOGICAL SEMINARY.
PRESIDENT'S OFFICE.
ROCHESTER, N. Y. May 27, 1913

MAY 28 1913
Dear Mr. Turner:-
In my last book "One Hundred
Chapel-talks to Theological Students"
(Pages 223, 224, a proof of which I send you),
there are some suggestions which may
interest you. In my book "Philosophy
and Religion," published by the American
Baptist Publication Society, I have an
address entitled "Are we Callings Christian?"
which has to do with Missionary Preparation.
I cannot think of any other help I can give you.
Faithfully Yours,
Augustus H. Strong.

84. PREPARATION FOR MISSIONARY WORK

I AM often asked whether a young man who intends
to go as a foreign missionary ought to supplement his
seminary course by post-graduate studies. In general,
I do not advise it. Unless he is called to give instruc-
tion abroad in some college or theological seminary,
and to teach some specialty there, delay in entering
upon his work may even lessen his chances of success.
Delay sometimes means shrinking from difficulty and
hardship; and in such cases, the longer the delay, the
less is the moral courage of the man. The study of
comparative religion in some institutions is so con-
ducted as to weaken evangelical faith, and there are
men who have concluded that Christianity has no
claim to be a special divine revelation.

After three years of academic, four years of col-
legiate, and three years of theological study, the aver-
age man can learn more from contact with the world,
in a supplementary year, than he can learn from books.
This is especially true, if he is to work in a foreign
land and in a foreign tongue. One needs to be young
and plastic to get control of the organs of speech, and
to adapt one's self to the ways of a foreign people.
Every hour of delay makes the acquisition of a lan-
guage and the cultivation of new habits of thought
more difficult.

I admire some of the methods of the China Inland
Mission, and I wish that they could be adopted by our
own Mission Board. In Toronto there is a school of
probation, through which applicants for foreign ap-
pointment must pass. There are three things in which
each candidate must show aptitude: first, a practical
evangelistic spirit, an actual habit of personal effort
in the winning of souls, the aggressiveness of street
preaching and of the Salvation Army. ~~There is no
use of taking to China a lamp that will not burn in
America, and a merely theoretical and closet Christian
will make a poor missionary in India.~~

Secondly, the candidate must have some linguistic aptitude. Some of our missionaries abroad cannot, even after twenty years of residence, speak the language of the people among whom they labor sufficiently well to escape the gibes of the ungodly. It is not mere scholarship that is needed. The Standard Oil Company has its drummers in China. They cannot read Chinese, nor do they know literary Chinese, but they have sufficient command of colloquial Chinese to make them successful in trade. The school of the China Inland Mission determines whether the candidate has the ability to acquire a language orally, and, if he has not, he is debarred from foreign service.

And thirdly, this school, at whose head is an experienced and spiritual director, determines, after a year's residence in the family, whether the applicant can get on with his brethren; whether he has the humility and the social gifts which give him access to the hearts of others; or, in other words, whether he is personally affectionate and trustworthy. A post-graduate course of this sort would prevent many failures on the foreign field, and this is the only sort of post-graduate study that I would strongly recommend.

Mr. Robert E. Speer,

on the

The Missionary Peril To-day.

At the Foreign Missions Conference of North America, held in New York in January 1912, Dr. Robert E. Speer gathers up in a few sentences what may be termed the missionary peril to-day. "Our great peril to-day is that we will lose ourselves among manipulations and schemes for organization, while we neglect the forces which create the material to be manipulated and the life to be organized. Our great weakness everywhere is not in our leadership, or our conventions, or our theories as to how things should be done, but in the downright, homespun, unexploited work which the good plain men alone are willing and able to do. I do not believe that the great need of the Christian enterprise at home or abroad is for high finance, or masterful manipulations, or lofty exploits with capable press-agents, but for more solid work between individual and individual, more foundation-laying in the dark, more building of solid Christian congregations and solid Christian character in persons, and quiet occupation of small areas with such true work done as will abide the test of time and spread by the contagion of life."

"The Missionary Situation."

Dec 30 '99
To the Editor of THE CHURCHMAN:

After reading Dr. McConnell's article on "The Missionary Situation," I tried to reduce to a syllogism the gist of his remarks, and from the standpoint of a not over-sensitive missionary who has received a portion of his stipend from the Board of Missions in question, they seemed to resolve themselves into some such form as this:

(1) The rectors of some four or five hundred wealthy churches give the bulk of the money for the support of missionaries.

(2) These missionaries are *usually* ("large areas of the Church's territory") a lot of "feeble ecclesiastics whose work is not worth paying for," and *frequently* ("in certain other quarters") dishonest and untruthful.

(3) Therefore these rectors should have the right to *manage* (through a Board of Managers) these missionaries, who are ruled over by a set of incompetent rural bishops.

The doctor's logic may sound hard when reduced to a syllogism, but I am not responsible for the final precipitation in analyzing the compound.

My first objection to the article is that, by the doctor's own admission, it is founded on "suspicion," and not personal observation.

My mother taught me that to spread any rumor derogatory to any man's character was unkind, even if we knew the rumor to be true, but to spread a rumor on suspicion was slander.

Now it seems to me, looking at it from the standpoint of a missionary (whether such as Dr. McConnell intends to describe, I know not), that the doctor rushed prematurely into print on that of which he was uninformed, for if the missionary is to be analyzed he should be studied, and that not on suspicion but by personal observation.

Now, I have been in the mission field eight years, and the genus "rector urbis" (that is, one of "the four hundred" described by Dr. McConnell) is as unknown to me as the feeble missionary is to Dr. McConnell.

But the doctor would reply that is just what he wants the Board of Managers to do—to manage and to investigate. Now, it seems to me, the doctor is just shifting his responsibility. I can see no more reason why Bishop Potter or Dr. Dix or Mr. J. Pierpont Morgan should come out here in the West and personally investigate us than that Dr. McConnell should; nor do I think there is any more likelihood that they will. No! they would have to manage by superintendents or overseers; but then, who would manage the superintendents? Might they not readily degenerate to the same level as the missionary bishop, and instead of episcopolatry might we not have superintendentolatry?

And then, another thing that troubles me is, on what principle of Christian ethics the doctor thinks that the giving of money gives the right to manage missionaries?

Is the giving of money the greatest and only gift to be made to the mission field? Does Dr. McConnell know, has he any conception of what the missionary gives? It isn't much; the poor, feeble ecclesiastical intellect! but then it is the only one that offers itself, and it is the only one the missionary has. No one has ever been shut out of the missionary work in the diocese of Nebraska because he was strong and vigorous and broad. No! the great intellects don't come into your mission field—I grant it. But then, God is used to "choos-

ing the foolish things of this world," and so I suppose He chose us.

No, the missionary doesn't give much. That is what I have said to Dr. McConnell in a previous letter. You send the lame and the halt and the blind out here to do the Church's hardest work, and the brilliant intellects are picked out of the seminaries to be your assistants in

the East. If you use up the big intellects in New York and Boston, the weak ones have to come West, for where else would they go? You won't pay them as assistants in the East, so you send them out to us, and then grumble at paying them stipends of from \$500 to \$800 a year for the hardest work mortal man can do, viz., preaching the kingdom of Christ to the little, materialistic, narrow-minded, unattractive towns of the West. Why, if Dr. McConnell could resurrect a thousand massive, non-eccelesiastical intellects to-morrow and put them out here, they wouldn't stay out. I don't speak from suspicion, but from observation.

When I voluntarily gave myself for the missionary work in the West, there were, I believe, in the classes of '90 and '91, in the General Theological Seminary, twenty-one men who likewise volunteered to go west of the Mississippi, and went. To-day six of them remain in the field and only three in missionary work. The rest have gone back East and I don't know that I blame them, but they didn't go back because the work out here was easy, nor because their intellects were feeble.

No, the feeble missionary doesn't give much—in the sight of men, but in the sight of Jesus Christ he throws in more than you all, for he gives all that he has, every single farthing; and your eloquent city rector begrudges him the sympathy and sustenance which enable him to keep body and soul together.

Who gave to wealth the right to *manage* intellects in the Church of God, even if they are feeble?

God gave us bishops, and Dr. McConnell would give us superintendents, but we as missionaries prefer to obey God rather than men.

Here is Nebraska to-day **struggling** along with a little force of thirty men, trying to hold down what has been won by hard labor, and some modern ecclesiastical taskmaster comes along saying:

"Ye are idle; ye are idle: therefore ye say, Let us go and do sacrifice to the Lord.

"Go therefore, now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks."

And, in conclusion, the only thing that I can say to the fortunate four hundred mentioned by Dr. McConnell, is what the man who was not familiar with praying said to the good Lord, when engaged in mortal conflict: "O good Lord!" he said, "if you can't help me, please don't help the bear."

If the good doctor doesn't want to send us his money, or the money of his congregation he is privileged to keep it; or, better, let him organize his little narrow society for the propagation of ecclesiastical prejudices; but I beg of him, if he is unwilling to furnish us the straw, that he will also spare us the beating. We may be able to find stubble instead of straw; but we ask that "thy servants be not beaten," by Dr. McConnell's ecclesiastical taskmasters.

IRVING P. JOHNSON.

South Omaha, Neb., Dec. 1, 1899.

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A REMARKABLE letter was lately addressed to the Bishop of Durham from over thirty of the younger priests of his diocese. It has reference to "the ceaseless cry for colonial and foreign missionaries" which commonly receives so poor a response in the shape of volunteers. The writers state some of the reasons which, in their judgment, lead to this state of things. The main point is that the right sort of men are nearly always engrossed in work which has been assigned them, and are happy in it. They are not likely to throw up such a work which they have found themselves capable of, to go on a self-elected mission, knowing nothing of their fitness. Such considerations, they think, sufficiently explain why, under a normal state of things, a supply of men proportionate to the needs of the foreign service are not likely to be found by waiting until they are spontaneously moved to go. They therefore suggest that the Bishops should take the initiative by looking over the men in their dioceses and selecting those who, in their judgment, are fitted for the purpose, and bringing the matter before them. It is thought that, under such circumstances, many would be willing and glad to go, relying upon the judgment of their chief shepherd. Apparently, the more than thirty from whom the letter emanated are in this category. The Bishop responded very heartily and expressed his readiness to enter into the scheme. Such a movement may result in giving a new and unprecedented impetus to the missionary work of the church. It would certainly seem reasonable that the principle employed all along in the selection of missionary Bishops should be applied also to the priests.—*Living Church*.

MR. EUGENE STOCK, well known as one of the secretaries of the English Church Missionary Society, said recently: "I am more and more deeply impressed with the conviction that on the clergy and ministers in our churches there lies a responsibility which the great majority of them have as yet failed to realize. In most cases it is anything else first, and the advancement of Christ's Kingdom last. The churches exist, not that they may have splendid singing, beautiful services, and such like, but that they may evangelize the world. We call this a great missionary epoch; but there will have to be a much wider awakening of missionary zeal in the churches than we have yet seen. One despairs of the older men; but our hope lies in the fact that the youngest of our ministers are the most alive. Every pastor who cuts loose from home ties and goes abroad is a grand example to the others; but those who remain at home may be great channels of blessing to the churches and to the work of missions. In the late visitation of his Diocese by the Bishop of London, he urged each clergyman to preach at least *twenty missionary sermons* a year in his own church for the purpose of educating his people in the duty of evangelizing the world."

No Weaklings Need Apply

The Bishop of Mashonaland gives in these stirring words, printed in *Central Africa*, a picture of the men who are needed to redeem the Dark Continent:

"I am deeply thankful that I have secured at the start so strong a staff of tried and trusted additional workers. Inferior souls are a mere burden in such a diocese, where drudgery, dust, and disappointment need real live active souls who can make drudgery divine, dust a detail, and disappointment a spur.

"We want them with clear heads, strong backs, and loving hearts; men who know what priesthood really means—men who never turn their backs nor dream of turning—and who measure life by love."

What Becomes of Mission Boys

The reports of the Universities' Mission give an encouraging statement as to boys who are trained in their mission schools at Zanzibar. Most of them were captured from slave caravans: "Up to the present date there have been three hundred and ninety-three Christian boys who have passed out from our Zanzibar schools, of whom the large number of one hundred and twenty-two are not now living, many having never quite recovered from the hardships of the slave caravan from which they were handed on to us.

"It will be seen that we can give an account of the occupation and varieties of religious professions of ninety-seven per cent. of the sum total. The following is their classification as regards occupations: In Holy Orders, 7; readers and mission teachers, 57; master craftsmen, 50; overseers, 11; soldiers, sailors, and police, 12; servants and porters, 39; traders or salesmen, 3; temporarily employed, 10; field laborers and work people, 36; apprentices learning trades, 28; in prison, 2; dead, 122; unclassified (employment unknown), 16; total, 393. Eighty-one per cent. of those now living are living as professing Christians. One per cent. have apostasized to Mohammedanism, while none have returned to their former heathenism."

SYNODICAL EFFICIENCY IN FOREIGN MISSIONS.

Rev. F. D. HUNT, Acting Chairman Permanent Committee, Synod of North Carolina.

DEAR BRO. HUNT: I have read with great interest your letter addressed to the brethren of the Synod, and I thank you for your personal invitation to express my views upon the question that has called it forth. You rightly conclude that my interest in the cause with which, by the grace of Synod, I was identified for five years, has not abated by reason of my removal to Cincinnati. If any statement of mine will contribute towards the solution of the problem now before the Church at large, I am more than ready to make it.

Under the circumstances, your decision to suspend absolutely the operation of the plan adopted at Durham was the only one open to you, however much regret that decision must have occasioned. The Assembly saw fit to disapprove of the organised efforts of the Synod of North Carolina to promote the efficiency of the two great causes of Foreign and Home Missions. Deference not only to the Assembly, but to the Synod as well, seems to me to require that a committee, engaged in executing the plan of a lower court which has been disapproved by a higher, should pause in its work to await the action of that lower court in readjusting its plan so as to conform with the mandates of the higher. The deference, so promptly shown, will commend itself to all who love Presbyterian order rather than any particular method of work, and it will in the end prove fruitful of more good to the cause than persistence in the plan disapproved, however ingeniously that persistence may, upon technical grounds, be defended.

The action of Synod which called forth the censure of Assembly was twofold viz., the appointment of a Synodical Secretary of Foreign Missions and the appointment of a Financial Agent of Home Missions, and the reasons, so far they can be discovered, for this censure are apparently the same in both cases. It is unfortunate that these two appointments of Synod should be confused, especially as the action of Assembly has been interpreted as "hitting at the Synodical Secretary and not the Financial Agent". However much we may dissent from the course of the Assembly, it does no good to assume that invidious distinctions were intended.

The decision of Synod to authorise the appointment for one year of a Synodical Secretary of Foreign Missions was the outcome of five years of painstaking investigation. The Synod became impressed with the belief that there was more for it to do than listen to "glowing" speeches and adopt enthusiastic resolutions of delight with the work, and that perhaps the solution of the great problem of evangelising the world contained, as one of its

many elements, the development of the dormant energies of the lower courts in seconding and giving effect to the plans of the Assembly; for if systematic organisation has so large a share in all successful modern undertakings, it would probably be found useful in the stupendous work of Foreign Missions. With this belief Synod felt its way along, year by year, in its endeavor to give solidity, permanence, and definiteness to the efforts of our consecrated pastors and people.

The need of some such plan was generally felt, and by none more than by those whose zeal was conspicuously successful, and who were forced to cry out, "Tell us what we can do!" and the hope was often expressed, beyond Synod as well as within it, that the problem might be solved in such way as would preserve constitutional sanctions and at the same time bring the Assembly's plans into closer touch with the people through the medium of the lower courts. These endeavors led up, whether rightly or not, to the action taken at Durham, authorising the appointment of a Synodical Secretary to visit the churches, to organise effort, to circulate literature, and to stimulate liberality. After months of careful

investigation, Rev. T. R. Sampson was elected, and he accepted the office to begin work on Sept. 1st, and arrangements were in progress for his visitation when the Assembly passed its resolution of disapproval.

Looking back over these five years, I must admit this disapproval should have occasioned us no surprise. The plan was entirely new, devised to meet exigencies which our fathers did not realise, and it encountered the fate of new plans generally. No Synod, South or North, had undertaken to solve the problem along these lines; the Church at large was not informed as to the history and the results of our previous efforts, nor, as the debate in Assembly shows, as to the real scope of the proposed Secretaryship: instead of this, the Assembly seems to have labored under various misconceptions* which explain, although they hardly justify its action.

For this reason it becomes your Committee to set before the Church the true grounds on which Synod's action rests. I can best comply with your request by indicating the outlines of a statement I had intended to publish before I relinquished the work, in which, however, I was disappointed by the claims of those other duties of which you are informed, and which I have now adapted to the various criticisms which, since the Assembly, have been made upon Synod's plan in the Church papers and in the Quarterly.

I submit for your consideration:

1. The constitutional questions involved, which are three:

(a) The sphere of Synodical activity in the general work of evangelisation. The plan of Synod, as represented in the proposed Secre-

taryship, was devised to give effect to the resolutions of Assembly. That these resolutions are not self-executing is generally conceded, and that they are often dead letters, is too well known. The Synod undertook to arouse and to utilise the interest of its churches by sending to them one thoroughly furnished for the work; but Synod sought no share in the management of the work, either as to the selection of fields, the appointment of missionaries, the personnel of the office force, or the disbursement of funds, being more than content to leave all such questions to the Assembly.

It is difficult to see just where in this place the alleged "interference" arises. If it be interference for a lower court to second the undertakings of a higher, the Synod is indeed guilty; if, on the other hand, a lower court may not even second the efforts of its superior, it ceases to be a court, and may well efface itself. Further, if the Assembly is so self-sufficient as to be able to dispense altogether in the work of evangelisation with the lower courts, the Synod has committed a piece of impertinence; but if the lower courts have a place, however humble, in God's great work of Foreign Missions, it becomes a serious question whether the Assembly has not transcended its own limits and fallen victim to the prevailing tendency towards centralisation. There are Synod rights as well as State rights, and it is as easy to overlook one as the other, and the Church may well pause to inquire whether she has conserved the rights of her lower courts, or, to put it more accurately, whether she has called out the resources which lie within these courts.

It would be interesting if those who justify the recent action of Assembly would define what place, if any, the lower courts have in the work of Foreign Missions. What are the duties of Presbyterial and Synodical Committees? Indeed, if the theory of non-interference be pressed, the appointment of committees is as dangerous and as "revolutionary" as the appointment of a Synodical Secretary, except from the fact that these committees have not until lately been expected to do anything of real value.

(b) The scriptural warrant for the office. This question has been raised by a writer, who asserts quite broadly that:

"There is no more scriptural warrant for an agent or secretary, whose business it shall be to go to the churches, preach to them on the benevolent causes, arouse interest, and stimulate liberality, whether appointed by the General Assembly, Synod, or Presbytery, than there is for an officer who shall supplement the work of pastor and officers in raising funds."

It is enough to notice that this principle applied with equal rigor to "an agent or secretary" of the Assembly. If it be a valid principle, therefore, it denies scriptural warrant to the various Secretaryships of the Assembly, such as Foreign Missions, Home Missions, Colored Evangelisation, a large part of

duties of which is "to go to the churches. The Church has always rejected extreme views of this sort, and has authorised her ministers to act as secretaries, as editors, as professors without injury to their standing.

(c) The duty of the Secretary in connexion with the raising of money has been thought to traverse the sphere of pastors and sessions. This is possibly a real danger, and it may be wise to modify the action of Synod on this point; this can be done without impairing to any great degree the main feature of the plan. If the Secretary be authorised to present the condition and the prospects of this work to our churches, the consciences of our people can be trusted to respond and to find the way and means of making their contribution effective. The testimony of an earnest pastor in Georgia, Rev. W. T. Palmer, to the work of Secretary Lowry, is conclusive on this point:

"Mr. Lowry's work in the two churches, of which I am pastor, was this: He preached in the morning and evening; Monday morning he met with the Children's Society; Tuesday morning with the Ladies' Society. No collections were taken up, but the effects of his work were the uprooting of prejudice, the impressing of a sense of the great need of the foreign field, and the magnitude of the work to be done; also there was left with the people a consciousness of individual responsibility and the necessity of individual effort. . . . If Mr. Lowry is a Financial Agent, he did not leave that impression. It was left entirely to the pastor and session, whether any reference be made to collections for Foreign Missions."

2. The historical connexions of the plan.

*How serious these misconceptions were will appear from the following, which was written by a member of Assembly from a distant Synod, who took active part in the debate, and in this article undertakes to justify the action:

"Again, when the report of the Committee on the records of the Synod of North Carolina was discussed, it was proved (*sic*) on the floor of the Assembly that their Synodical Secretary was appointed for Missions—not Home Missions or Foreign Missions, but for the whole cause of Missions. It was also stated that the only funds he had collected for any purpose had been for Home Missions. Nevertheless, the Assembly disapproved of their action. Was this a blow at Foreign Missions?"

Instead of collecting funds for Home Missions, the Secretary had not even entered upon his duties, but was on a tour through India, China, and Japan! The writer is evidently confusing the Synodical Secretary with the Financial Agent of Home Missions.

Literally there are no such connexions, and one of the difficulties of the plan is the want of helpful precedents. Two such connexions have, however, been taken for granted:

(a) The supposed parallel with "the former system of agencies" as conducted by the various Boards of the Church. For those who identify a Synod with a Board, this parallel furnishes a strong argument; if, however, under the Presbyterian system, a Synod is

something more than a Board, the parallel disappears. According to the Constitution, Synod is a court with a well-defined place, while the Board as such is extra-constitutional; according to practice, Boards are incorporated agencies, intended to develop each its own special department of beneficence, without responsibility for any other, while the courts of the Church are presumed to have in view the equable development of all the beneficence of the Church and to provide impartially for each of the various departments. It was with no one-sided zeal for Foreign Missions that the Synod of North Carolina authorised the appointment of a Synodical Secretary; it was done during a session in which Home Missions, Education, Publication, and Colored Evangelisation were carefully considered, and when to Foreign Missions was given only the part of one afternoon and the end of an evening. If the courts of the Church cannot be trusted to preserve the due proportion among the various causes of beneficence, our system needs revision; if they can be trusted thus to do, "the former system of agencies" is entirely irrelevant to the present question.

(b) The precedent set by the Birmingham Assembly in declining to appoint a Field Secretary. I was present at that Assembly, a member of the Standing Committee of Foreign Missions to which the overture concerning a Field Secretary was referred. The resolution recommending the appointment of the Field Secretary was adopted by a majority vote in committee, but was not heartily sustained on the floor of Assembly. There was no detailed statement concerning the needs or the place of this Secretary, and with scarcely any consideration the resolution was laid on the table. This is a rather slender basis on which to create a precedent for or against a Synodical Secretary.

3. The place of Foreign Missions in the system of beneficence. If Foreign Missions be only one cause among seven, it is unquestionably entitled to but one-seventh of the interest and of the contributions of the Church, and must take its share along with Publication, Church Erection, Invalid Fund, and the others. On this theory the appointment of a Synodical Secretary would in justice require a corresponding appointment for each of the other six causes. But this is not the theory of the Church. Foreign Missions is not merely one of the seven; it is the one which on the foreign field represents all that the other six combined represent on the home field. Its single treasury is charged, as the annual reports always show, with the salaries of missionaries—the Evangelistic Fund; the support of native pastors—the Sustentation Fund; the training of native ministers—the Education Fund; the building of chapels, manses, school buildings—the Church Erection Fund; the publishing of tracts and translations—the Pub-

lication Fund; the care of invalid missionaries—the Invalid Fund. If, therefore, our duty to the world at large bears any real proportion to our duties to the field at home, Foreign Missions cannot be levelled with each and every one of the other causes, and the appointment of a Synodical Secretary would not, as has been so often asserted, necessitate one for each of the other six causes. The contributions of the Church for the year just closed show that in a total of \$381,000.00 for systematic beneficence, \$118,000.00—not quite a third—was given to Foreign Missions, and \$263,000.00 to the various phases of the work at home. This indicates the theory of the Church that Foreign Missions is more than a seventh of the Church's work, and that a Secretary in each Synod would not give any ground for a "demand" on behalf of each of the other six.

Indeed, the due relation of the various causes seems threatened from the opposite direction. The Synod of North Carolina, like several others, has a strong and capable Committee of Home Missions, which is sending forth evangelists to preach in destitute places, to revive decaying organisations, to erect churches and schools, and to secure the funds needed for this important work. The funds are in large measure provided by the special appeals of the Financial Agent, now called "the Superintendent," and the Committee has felt justified in continuing the work of this Financial Agent, despite the action of the Assembly, and large sums are reported as the results of his efforts within the last few weeks. It needs no argument to show that if the interests of Home Missions are to be provided for by such organised effort, those of Foreign Missions must suffer unless some corresponding provision be made; and further, that what is constitutional for one cause cannot be "revolutionary" for the other. Your Committee may feel sure, I think, that Synod, which has in many test-votes shown its interest in practical Foreign Missions, will not sanction so serious a contrast between these two great causes.

4. The cost to the Church of this plan of work. In view of the experimental nature of this plan, Synod directed that the salary of the Secretary should be no charge upon the contributions of the people, and before the election was had the salary was sufficiently provided for by private subscriptions. If, as an editorial writer supposes, "the expense of such a Synodical Agent for Foreign Missions would amount to twenty or thirty per cent., or perhaps more of the amount raised within the Synod for Foreign Missions," the plan would be self-condemned, and it is gratuitous to suppose that there is any division of sentiment upon the question. If, however, the work of the Secretary would result, directly or indirectly, in enlarging the contributions of the people "twenty or thirty per cent.," sound policy would justify the expenditure of five or ten per

cent. to secure this result. Successful business men are frightened by increased expenses only when that increase is not accompanied by a corresponding increase in receipts. An expense-account that, taken absolutely, represents a large sum, is justified every day by the returns it secures. The Church, like the business world, should value her dollars not so much by what they are as by what they can do.

These heads cover most that has been said either for or against the plan of Synod, and I submit my views upon them with great deference and ample recognition of the difficulties of the case. That general agreement should be reached immediately is too much to expect, but from various indications I am led to believe that the views expressed, furnish an indication of the ultimate basis on which our lower

courts will participate in the great work of Foreign Missions.

The subject will doubtless be discussed at Synod and throughout the Church during the year. Possibly this discussion will clear the way for action by next Assembly sanctioning some plan of Synodical activity which, in an orderly channel, will let loose the consecrated energy, now lying repressed in our lower courts. If your Committee shall be instrumental in securing such a result, you will have done a notable work.

With very kind regards for you personally, and for every member of the Committee,

I am, yours faithfully,

W. S. PLUMER BRYAN.

THE BOMBAY GUARDIAN.

The *Christian Advocate* of Nashville, U. S. A., writes upon the subject. It declares that the only business of the Church is to save souls, and not to preserve an institution, or to increase its material resources, and it makes the assertion that as the Church increases in material resources, there is a corresponding decline in soul-saving power; and adds: "The trend from soul-saving to Churchism shows its first and strong symptoms among the leaders and preachers of the Church; spiritual decay begins at the top. When the preacher is no longer the leader in holiness, when his preaching no longer secures the presence of the Holy Ghost, when he no longer stands as a censor over the sins and lives of his people; when great and gracious seasons of spiritual fructifying no longer spring up from his ministry, the fatal disease has invaded and prostrated his spiritual energies. . . . The art of soul-saving is a divine art, but easily lost. It is the only art in which Methodism ought to glory." The *Nashville Christian Advocate* is an organ of the Methodist Episcopal Church, South.

schools is not to be denied. Some men who attempt to lead a school in Bible reading, lose all thought of leading, in their interest in reading. They read with a pious and devotional tone, as if they were poring over the Bible in their closets. It seems a pity to interrupt them. The temptation in the room is to shut to the door with a hush, and leave them to their reverent meditations. Hardly any one has the temerity to respond to them aloud. Then, again, there are men who start off with the Apostles' Creed, or the Ten Commandments, as if it were an indictment in court, or a proposed statute in a legislative body, read by a clerk who is paid for the reading, and who has no interest in the performance, except as a part of his day's drudgery, to be done at the least cost of lungs and breath. If the school follows such a man, it follows him only by imitating his indifference. Each reader reads by himself. It is a mumble, and a rumble, and a rattle all the room over. The leader reads with no regularity. He lacks the energy to be uniform in his reading. The others are no more regular than he. Such reading as this introduces schism into the Creed, and breaks all of the Ten Commandments, one after another; breaks them into more bits than the original tables of the Law were broken into when Moses dashed them to the earth on finding that he was not followed by the people whom he wanted to lead. Leading a Sunday-school in Bible reading is quite an undertaking. He who attempts it must know what he is about, and must note whether or not he is accomplishing what he has undertaken. If the school does not follow as he would lead, it is for that man to improve his methods of leading, or to stand aside for some one who can do what he cannot do.

PLANTING SEED TOO DEEP.

You can bury the life out of good seed in good soil by planting the seed too deep; just as you can lose the gain of well doing by over-doing, in almost every line of human endeavor.

Every farmer knows there is such a thing as killing seed by too deep planting; but not every farmer has good judgment—and is sure to exercise it—as to the amount of covering for each particular kind of seed sown by him. So as to the proper limits of all well-doing. Every man admits that there is a possibility of over-doing; but he is not sure to see his own danger in that line, in each case in hand for the hour.

At a recent meeting of prominent agriculturists it was declared, that "if covered too deep with compact soil no seed will germinate;" and that "there is good reason for the old rule, not to plant seeds more than five times their diameter in depth." Corn, wheat, barley, beans, clover, all were instanced, from actual experiment, as doing well with a light covering of soil, but as utterly failing of a crop when overloaded with the best of soil. And any fair comparison of notes from observing cultivators of mental and moral soil, would exhibit similar results in the sowing of the seeds of truth. The farmer's rule is a good one for the preacher, the teacher, the parent:

Now let it germinate.

are to reap where we have sown, we must choose well our seed, must plant it wisely, and must resolutely refrain from crushing out its life by what we heap above it—merely because soil is abundant, and we enjoy shoveling.

This truth would admit of many more specific applications; but here is soil enough for this seed. Now let it germinate.

BY THE REV. J. L. DEARING,

Missionary of the American Baptist Missionary Union.

THE idea is sometimes advanced that zeal is all that is especially needed to make a good missionary and that attention to education is of little importance. Lay missionaries are called for in some quarters who shall go to the front without the trammels of a thorough education to hinder their approach to the people. We occasionally see such in Japan; but they are usually "birds of passage," their stay is short. It seems to take such ones but a brief time to learn their unfitness for work in this land. The Japanese idea on this subject is to be commended to those who think that the only place that a good education is necessary for a religious teacher is America. Recent instructions have been issued to Shinto and Buddhist priests by the Government which are worthy of attention on just this point.

The instructions open as follows:

"Priests who are charged with the grave duty of propagating religious doctrines, ought to combine both learning and virtue so as to command the respect of the people. It is nevertheless commonly reported that of the priests now in holy orders not a few are distinguished neither by learning nor virtuous conduct, and are entirely unfitted for their posts."

They go on to say that the cause of the decay of the old religions is to be found in the low educational and moral grade of the priests. They are urged to require the education of all priests to a degree equal at least to the colleges of America in addition to a thorough training in the tenets of their religion. This act of the Government will doubtless have considerable effect in raising the standard of scholarship among the priests. In this connection it may be well to note another advance educationally in Japan. Recently at a large meeting of educationalists, Marquis Saionji, Minister of State for Education, said in his address that woman's education must receive more attention in Japan. In order to bring up a nation well, woman's help must be called in. He thought that the advance of the Western nations was partly due to their attention to the education of women.

Up to the present time there has been very little done for woman's education beyond the primary school. Mission schools have thus far been about the only place outside of a few schools in Tokio where girls could obtain higher education. If the Marquis's suggestion is followed it will mean a great advance for Japan.

To work for such a people there are needed well trained as well as thoroughly consecrated men and women; and for those whom God calls there is still a large work in Japan.

Yokohama.

INDIA.

LOW-CASTE WORK.

BY THE REV. J. E. SCOTT,

Missionary of the Methodist Episcopal Church.

IT is quite evident that Providence is pointing missionaries in India to the common people at this time more than ever before in all the history of Protestant evangelization in this Empire. And this is well.

I. They are numerous.

Low-caste people, such as the sweepers, leather workers, swinekeepers, oilmen, etc., constitute the majority of the people. In North India, especially, the sweepers and leather dressers abound by the hundreds of thousands. If we can bring them to Christ we have got the majority.

There is a power in numbers, and it behooves missionaries to seek the masses.

II. They are accessible.

These are the people who are turning to Christianity in these days. Very few high-caste people want to be saved. They are proud and despise Christianity. But the common people, as in the days of our blessed Lord, hear him gladly. All the missionary has to do is to pour contempt on all his pride, and visit them in their villages, and sit down among them and give them the Gospel and they will receive it.

III. They are being reached.

In this part of India at least fifty thousand have been brought to Christ, and thirty thousand within the past three years. There are now hundreds of villages in which live from fifty to one hundred Christians. Little school-houses and chapels abound. Inquirers multiply. The peo-

ple are really coming more rapidly than we can take care of them.

IV. They are teachable.

The work has been going on among this class of people in this part of India for about thirty-five years; that is, the mission was opened in 1856, but was, of course, interrupted by the mutiny of 1857. We now have the second generation of these Christians, and we are able to say what kind of Christians they make. Our best and most successful workers are from among them. Many of them have risen to be well-educated, influential leaders in the work, and are acceptable among all classes.

Of course it must be understood that this work has its difficulties:

I. They are poor. India is a poor country. The masses are poor. And these people whom we are evangelizing are the poorest of the poor.

II. They are ignorant. When they come into our hands but few of them are able to read or write. Their minds have to be emptied and refilled. Old habits, customs, beliefs have to be rooted out. But the school and chapel are accomplishing marvels.

III. They are downtrodden. They have been for centuries. They live in a state of ostracism. They are hated, despised, oppressed, persecuted. Christianity, for the first time in their history, is enabling them to lift up their heads. Wonder of wonders, Christ is coming in to sup with them! He proclaims liberty to the captives. This good work will go on. Will you not pray that it may?

Muttra.

AN ADVANCING CHURCH.

The Rev. Mr. Pettee, missionary of the American Board, describes a most interesting visit recently made by him. He says: "Last Sabbath I went on my wheel to a village fourteen miles away and baptized eleven persons, five men and six women. All were over twenty-five years of age, the oldest being seventy-three. The evangelist there is doing grand work, and I think by another year the annual report of this station will include the organization of a self-supporting church in that place. The work now is a branch of Okayama church. The examinations of candidates emphasized these facts: (1.) Nearly all had known about Christianity for several years. (2.) The decision that led them to ask for baptism was owing to direct personal work of the evangelist. (3.) The success of the work there is owing to the conscientious and courageous emphasis of the old primal truths of the gospel, a personal God, personal sin, a personal, divine Saviour."

MEN FOR FOREIGN FIELDS.

CANTON, CHINA, Feb. 17, 1895.

TO THE EDITOR OF THE EVANGELIST:—

For some time Dr. Gordon of Boston has advocated a new departure in the appointment of missionaries. There is no room for doubt that the Doctor is perfectly sincere in his belief that churches are better qualified to judge as to qualifications of missionaries than Boards can be, and that some change in method of appointment would give a larger number of workers than at present by the so-called restrictive measures adopted by most Boards.

The Doctor has the courage to put his beliefs to a practical test. About two months ago the church in Boston of which Dr. Gordon is pastor, raised money for the support of a young man who was sent out with the hearty support of many people. An account of this appeared in the Golden Rule, giving many particulars as to the auspicious event, and an inference could be easily drawn that this was a return to Apostolic methods.

The young man arrived safely in Canton. After contemplating the thousands and thousands on crowded boats and the dense masses in narrow streets, the young man decided that his health would not be adequate to the untried responsibility, and despite the importance of some of his Baptist friends to give

the matter a test, he returned on the same steamer that brought him to Canton.

Impulse may send a man to a mission field; only a divine call will keep him there. When God calls a man He prepares the man. It is true that the Boards occasionally send out a man who proves to be defective, but the proportion of such men to the large number sent is very small. In nine times out of ten, sentiment will control the appointment of missionaries sent out by churches. Any man of ordinary ability and unquestioned piety would be sent by a church, provided the money could be easily raised to pay his passage and two or three years' salary could be guaranteed, and all this without much forethought on the part of the people as to the tremendous responsibility they are assuming.

That is only a small part of the work. Large expenditures must follow the founding of that work. Native preachers are to be trained, strategical points to be selected, the most difficult language in the world to be mastered, if China is to be the field. Is any one who expresses a pious wish to be a missionary called to such responsibilities? What does any one church, or Young People's Society of Christian Endeavor, or Young Men's Christian Association know of the needs and requirements in this vast Empire? Do they know that the great object of every common-sense missionary is to help train, equip, stimulate, and lead a large body of native preachers? Who knows best the needs of any mission field, the church that may wish to direct their own agent, or experienced Secretaries of great ability, in close correspondence with missionaries on the field?

Why has the Catholic Church maintained for 370 years the Propaganda, which has for its object the training of men for foreign fields? Every missionary sent by that Church to any distant field has had a full course of study, extending over many years. Who knows best the needs of a missionary's qualifications, the Propaganda, or any church in Italy that might wish to send a pious priest to China?

Dr. Gordon is a warm friend of missions, and thinks churches should send out their own agents. Nine-tenths of the strongest missionaries in China would not agree with him. Mere numbers do not count against discipline and ability, as the Chinese are finding out in the contest against the Japs. The Chinese had plenty of poor powder, but it lacked propulsive power. Dr. Gordon's first applicant may have had propulsive power, he certainly did not have *staying* power. In the wider liberty to preach that is sure to come after this war, the reinforcements should consist, not of numbers, but of carefully chosen men, and I submit that the best judges of these men are the established Boards, whose experience covers scores of years, and whose intense desire to see the complete triumph of Christianity will not permit them to adopt every specious, short cut method, that promises the world a speedy evangelization.

ALBERT A. FULTON.

AN UNSAFE ESTIMATE.

Obituary - 27, 93

It is not safe to estimate our work, or that of another, in the Lord's vineyard simply by results. The conversion of souls may not follow as the immediate result of our efforts; the advancement of the kingdom in other directions may be painfully slow and may tax both our patience and faith. The persons who may have such experiences may feel severely tried, and may not be regarded by themselves and others as successful workers. But really what do we know about success in the realm of the spiritual? "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." In the spiritual as in the natural world we know of the processes at work to accomplish a given result simply by their effects. Estimated according to the standard of human opinion, the Saviour had comparatively little success as a preacher. Indeed, if success, as that word is commonly used, is to determine the value which we place upon our work, or that of others, then Peter was a much more successful preacher than our Saviour. Such a consideration forces the conclusion that something other than what the world calls success is to be the standard by which to estimate the value and effectiveness of Christian work. Peter's sermon on the day of Pentecost was preceded by a long period of seed-sowing. The prophets, and above all Jesus himself sowed this seed, and Peter and his fellow apostles "entered into their labors." Each generation of Christian toilers enters into the labors of its predecessor. "Other men labored and ye are entered into their labors." A minister who toils for years with little apparent success may be followed by one whose work is fruitful in spiritual results. But how little the latter might have accomplished had it not been for the faithful seed-sowing of the former? One soweth and another reapeth, but their labor is a unit. The latter is not to be praised at the expense of the former, for the sowing is essential to the reaping. Both are to be held in equal honor.—*Mid-Continent.*

BERTHA'S CALL TO AFRICA.

RESCUED THROUGH THE "DOOR OF HOPE," SHE WILL GO TO PREACH.

The Story of a Beautiful French Girl Whose Longing for Excitement Carried Her Into a Life of Vice in the Tenderloin in This City and Then to Crime.

The ceremonies surrounding the parting of Bertha Reckling from her associates in the Door of Hope at 102 East Sixty-first street yesterday before her departure for Africa were impressive. For the last two years Bertha has been the most patient and promising inmate of the Door of Hope, a private institution for fallen women. Up to six months ago she was satisfied to stay in the Door of Hope and to pray constantly for God's forgiveness for her past sins, but one night when she was kneeling before the little altar in her room, she says, God visited her and told her that she had been one of many whom He had chosen to go to Africa and teach His gospel. After arising she hurried from the room and went down stairs to find Mrs. Whittemore, who runs the Door of Hope. To her she confided what she had heard, and said that never more could she rest easily until she had carried out the Spirit's bidding.

Mrs. Whittemore soothed her, and finally induced her to go back to her room and retire. Mrs. Whittemore did not put much confidence in what Bertha had told her, as she thought the young woman had been carried away by a too strong religious feeling. She herself decided to pray, and ask God to direct her in what way to deal with Bertha.

The more she prayed, she says, the more she became convinced that Bertha had been called to carry the gospel into Africa. So it was decided that Bertha should make one of the next lot of missionaries that sailed from New York port for Africa.

On Saturday at noon a party of six missionaries, under the leadership of the Rev. Canon P. Scott, will sail from here on the Anchor steamer Furnessia, and Bertha will be one of the party. The other five members are the Mr. Scott, Miss Margaret Scott, his sister; Lester R. Severn, the Rev. Willis Hotchkiss and the Rev. F. W. Krieger. They are from Philadelphia and belong to the African Inland Mission, whose headquarters are on the corner of Fifty-fourth street and Lansdowne avenue Philadelphia. This party will be increased one more member when the Furnessia reaches Europe. A Mr. Walter Wilson of Scotland cabled that he will join them there.

Then the party will sail for Mombasa, on the east coast of Africa, proceeding from there to Mount Kilima Njaro, where they will establish a station. From this station they will gradually work northward among the mountains to the Soudan.

The history of Bertha Reckling, who is going to bury herself in one of the worst parts of Africa, along the Soudan, is interesting and sad as she tells it. At the age of 20 she graduated from the Sacred Heart convent in Paris and returned to her parents' home. They lived on a large estate in the southern part of France and were well to do. Bertha had always been of a wild, wilful, and passionate nature, and revolted against the quiet, uneventful life her parents made her lead while she remained at home. She picked up some books on travel in America one day, and a longing to see the country and to be free came over her.

So one night she broke into her father's strong chest and took all the gold she could carry. Then she stole away from the house and, boarding a train, was taken to Paris. Knowing that her father would follow her, she did not stay many hours in Paris, but proceeded to Havre, where she took the first French line steamer for this country. When she landed in this city, and saw so many strange people, none of whom spoke her native language, the timid French girl became discouraged, and repented of ever having left her native land. She decided she would go back to France just as soon as she could. Then she became afraid that if she lost sight of the ship that brought her over, she would not get back to it before it sailed. So she walked up and down West street until night fell, and then terror seized her once more.

She was standing on the pier crying hysterically when some one came up to her and addressed her in French, and with the Southern accent used by her mother and father. She was so glad to hear the friendly tones that she once put trust in the man who spoke to her. She told him her plight, and he told her that he would put her in a quiet boarding house until the next French liner sailed. Bertha gave the man all the money she had left, about \$100, and he took her in a carriage.

This was four years ago. For four months she lived the life of the inmates of the house he took her to, and every time thoughts of home and the teachings of the convent came to her mind she would drown them in drink. But one day she could not get rid of her thoughts and in desperation flew from the house.

It was winter, and she was ill clad. She wandered around the streets clothed in the gaudy wrapper that she had worn of nights in the Thirty-second street house, and at last fell from cold and exhaustion on the sidewalk in front of a doctor's house on Second avenue, near Fourteenth street. The doctor took compassion on her when she was brought to his door unconscious, and, after keeping her until she was recovered from the attack of fever her wanderings in the cold had brought on, he secured for her a place as housemaid in a respectable family.

Bertha was not long in the family, only a few days, when the thirst for liquor, which she had contracted in the Thirty-second street resort, came over her. She had no money, so she stole from her employer and bought the liquor. She was accused of the theft and acknowledged it. Then she was arrested and sentenced to prison. The family she had stolen from lived in Jersey City, so Bertha was taken to Trenton prison where she spent nine months.

It was while in this prison that she became acquainted with Mrs. Whittemore. On her release she was brought to live in the Door of Hope. For more than a year Mrs. Whittemore was afraid to let her go out on the street, as her exceptional beauty attracted too much attention. Bertha said that she would be happy she were only allowed to spend the rest of her life in prayers for forgiveness. Then came the call from God, as she firmly believes, to go to Africa.

Yesterday as she sat at Mrs. Whittemore's right hand before the large table set for forty persons in the Door of Hope, and addressed them around her and told them of her life, her beautiful dark olive face was lit up with a strange look, and as she enthusiastically exclaimed at the end of her talk, "From henceforth all for God, all for God," she reminded one of the ancient martyrs going to death for their religion.

MISSIONARY MONEY.

WHERE SHALL IT BE GIVEN?

The great question, How to give? has been preached about with no uncertain sound for ages, until it would seem that every purse string might have bells on it, ringing,—GIVE JOYFULLY—Count it a privilege; GIVE LIBERALLY—there is no real comfort and rest in stinginess; GIVE ALL YOU HAVE—your Master kept nothing back that He might redeem you, and now His sweet voice is forever calling, "Follow Me."

But another important question is upon us, —Where to Give? and this must be settled by up-to-date facts concerning the laborers, in order that in these covetous days every dollar given may count the most for God and the people who sit in darkness and in the shadow of death. Therefore:

1st. Give only to such Missionaries as you know believe fully that the Bible is the Word of God.

2nd. To those only who have gone to preach the Gospel, not to try to civilize or educate the people or reform the country.

3rd. To those only who preach the Gospel of God's grace. Salvation, not by works, but by faith in the finished work of Christ.

4th. To those only who believe in the premillennial coming of our Lord, and do not follow the delusive dream of taking a town, a country or a World for Christ.

5th. To those only who are willing to live economically and to be poor for Christ's sake. —\$250 will well care for a Missionary in China, \$300 in Africa and \$400 in South America.—

6th. Give only through such Boards or Committees as really put themselves on a common footing with their Missionaries, and stand heart to heart and pocket-book to pocket-book in the great work in which they should be in the closest fellowship.

If these few simple but important suggestions are followed out, the Missionary money would accomplish a hundred-fold more for God and the heathen than it is doing at the present time, and we may well let the Churches and Boards who send out men unsound in the Faith, as all or nearly all of the great Boards are doing to-day—those who guarantee to pay large salaries to themselves (the Secretaries) and more than is needed to the Missionaries, those who put forth more effort in educational lines than for the conversion of the

poor natives, often only making those for whom they labor civilized devil-men instead of heathen devil-men—let these organizations if they insist in doing so struggle on with their unscriptural workers, unscriptural methods and unscriptural debts, for the Holy Spirit cannot be with them in power, and money given to them is largely wasted; but do thou see to it, that thy money watered with thy heart's tears and prayers, is given for the support of workers known to go forth with something of the Apostolic spirit, to preach the glorious Gospel of Christ.

Missions. 652 95

MISSIONARY ABSOLUTISM.

BY MRS. CHARLES W. PRICE,
MISSIONARY OF THE AMERICAN BOARD.

It has been our pleasure and privilege since living in this province to meet as guests in our home a large and representative number of the China Inland Missionaries.

While reading an editorial in THE INDEPENDENT for January 17th, "Is There a Republic of God?" I thought of several things in connection with our acquaintance with the mission, thoughts which are expressed in part by the editorial.

The position claimed by Mr. Taylor as quoted from his recent pamphlet, to the effect that majorities find no place in the Word of God, is certainly questioned by a majority of the mission in this vicinity. It is much criticised, sometimes in favor of, but more often as opposed to his claim. That they sign a sort of oath of allegiance is doubtless true. We have been told, too, that *sometimes* this oath of allegiance is one of the last things they see before leaving for China; in fact, it has been presented after all arrangements for coming to China have been made and even while on board the steamer just ready to start. Under these conditions it is not strange if some of them find the oath too binding after mature reflection, and especially after they are on the field and know from experience what this involves.

Those who have objected to the autocratic rule grant that, in general, the "Principles and Practice" are not at all contrary to their ideas of government; but to absolute infallible control, many do most seriously object. They claim that the Council is a mere figurehead and really has no authority opposed to Mr. Taylor.

The astonishment of THE INDEPENDENT "that large numbers of consecrated, able Christian workers from various countries are willing . . . to accept this teaching as the interpretation of God's will to them" only seconds the astonishment we have felt in coming into personal relations with some of them. That they *are* able and consecrated only adds to the astonishment; but we feel sure the implicit believers are very largely in the minority.

It is wonderful, however, how smoothly things *seem* to move. The different nationalities represented by English, Scotch, Irish, Swedes, Norwegians, Danes and Americans, from Canada and the States, form a combination that would be extremely difficult for any other man to control better than Mr. Taylor does. In addition to this we find in the mission all shades of religious belief; those who are strict observers of the Sabbath, others very lax; the extreme in the idea of healing by faith, that will not use glycerin on sore and bleeding hands or vaselin on blistered heels; while Mr. Taylor is a medical man and uses medicine largely as a means in the work. Can one conceive of a greater medley working for one object? There is probably no other body of workers in the world holding as many differing views as does this mission. The difference is not limited to these doctrinal points, but extends to faith and lack of faith in the infallibility of their self-appointed rule.

That the comparative smoothness is on the surface is apparent. Subterranean rumblings and occasional upheavals prove there is no royal road to the successful control of missions, and that this mission is no exception to the rule. These rumblings, almost invariably, are occasioned by this idea of the sovereignty of God in man, in the person of Mr. Taylor.

Said one gentleman, in giving his reason for leaving the mission: "I asked Mr. Taylor if he considered a violation of his rules as equal to a violation of the will of God, and he said: 'I certainly do,' which settled it with me." Others have had a similar experience; resulting, sometimes, in like upheavals, but more often, lately, in the Independents retaining their connection with the mission, while they do their own interpreting of God's will for them. That these members are wealthy and literally independent may be accidental; but it is said a man with money does as he pleases; "but we poor fellows must do as we're told." This seeming partiality is what one would expect with such a system.

There are those who delight in the fact that Mr. Taylor is their pope, and seriously call him so. It certainly relieves them of much responsibility! Others ridicule the

idea; while yet another class claim there is no cause for collision between themselves and Mr. Taylor, that he never dictates to them in an arbitrary way. And, again, we can only wonder that so many opposites have hung together so long and so well under the leadership of one man.

That these elements of discord seriously endanger the life of the mission as Mr. Taylor's Mission cannot be ignored. But that the consecrated men and women who form his mission are to be used more in the future than in the past for the redemption of China we trust and believe. We hope there will be some safer, better plan for holding them together; for should Mr. Taylor's connection with the work be severed, there probably would be no other man willing or able to claim what he does, or as successfully control the valuable force of workers.

It is to be deplored that so many lives have been virtually sacrificed to mistaken ideas of denying the flesh; but how far Mr. Taylor is responsible I cannot say. Most people would shrink from any degree of responsibility concerning the lives of these deluded self-martyrs. It is awful to what an extent this idea can be carried, until it results in the overthrow of reason and death. Some of the saddest cases I have ever known have been in connection with this mission; but Mr. Taylor cannot be held responsible for all these delusions only as they may result from that greatest of all delusions, that his judgment in every case is better than their own.

In a religious paper I noticed recently a reference to the methods of the Salvation Army, especially in the work in foreign fields: that they conform to customs, dress, etc., and live very economically; the suggestion was made that other missions might profit by their example. What the Salvation Army may do I know not; but I feel sure friends at home get very wrong impressions from some of these glowing reports, and they would know more if they could live awhile in mission work.

For instance, other methods and missions suffer in comparison with some of the reports concerning the China Inland Mission.

The impression is made that a vast amount of work is done with a small expenditure of money. If the whole truth were known it would be found that some of the work that helps make this reputation is carried on by wealthy individuals; other workers are solely supported by friends at home; while others have the public remittance supplemented by funds from private sources.

Churches in America support many or all of the Scandinavian friends we have met, who are associated with this mission, and they receive no pecuniary aid from the mission funds.

Then, also, pathetic claims are made that this mission is peculiarly a "Faith" mission. Heart-rending stories are told of how the Lord let them come just to the verge of want, then miraculously opened his generous hand and supplied their need. There may be instances of God's special providence in this mission, as there are in all our lives; but that their work is on a basis of faith different from that of other missions is not true. They have their President in Mr. Taylor; a Board of Directors, ostensibly for conducting and advising affairs; they have their business agents and secretaries, located at convenient distances for

transacting business, and their missionaries receive their remittances as regularly and mechanically as we do.

Distance lends enchantment to missionary work as well as other things; and reports may often be very misleading, because thoughtless friends at home imagine the China Inland Mission to be peculiar in its faith and in its ability to do much with little; while it would be well if they could know facts as they exist, and could temper their judgments accordingly.

FEN CHO FU, CHINA.

YORK DAILY TRIBUNE.

May 19, 1904
BAPTIST MISSION PLAN.

To Raise \$500,000 for Education of Native Ministry in Foreign Fields.

Cleveland, May 18.—A proposed important innovation was announced to-day at the Baptist anniversaries now being held in this city. It is the purpose of the Church to raise an endowment fund of \$500,000, to be used in the education of a native ministry in foreign mission fields. The following official statement of the plan is made:

The American Baptist Missionary Union marked its ninetieth anniversary by an advance step that means a distinct change in missionary policy. This transfers the emphasis from the evangelistic to the educational phase of the work in foreign lands, and means not less attention to gospelizing heathen nations, but more to higher learning. The fact is recognized that the first stages of missionary effort are passed, and foreign peoples cannot be Christianized fully until a native ministry is raised up. This question has been under discussion two days by the board of managers, who presented unanimously a recommendation to the society that the Missionary Union should enter on a campaign to raise \$500,000 for a permanent general endowment fund, to be held invested in this country by the union in trust for its educational work in the foreign field; that this fund be completed within a period of five years, and a committee of seven be appointed to have the raising of the endowment in charge.

President Wood, of Newton Seminary, who presented the resolution, said it was the most important action proposed in many years. Millions had been raised for educational endowments in America; it was time now to begin endowments for our mission colleges and universities. This was a far-sighted policy. This \$500,000, put into training native ministers, would in ten years produce greater effect than ten times the sum spent on evangelization by American missionaries. The union was planning for the future. The ordinary receipts of the union should not be interfered with, since endowment funds always came from the few.

The resolution was adopted amid enthusiasm. This new policy will affect the missionary work of the Baptists in all the Eastern countries, especially in China, Japan and the Philippines. The selection of the special committee of seven was left to the executive committee.

March 17, 1904

THE INTERNATIONAL INSTITUTE.

By the Rev. Gilbert Reid.

As many of the readers of *The Evangelist* have been interested in the work which I have been prosecuting in China, it is but right to note an inquiry which has been raised on the part of a few. In brief it is as follows: "What is the religious character of this Institute? Has Reid given up his adherence to missions?" Some months ago reference was made to the first part of the inquiry. Now the more personal question will be considered, and in so doing the bearings of the whole work proposed will, I hope, be made more clear.

A statement which I have frequently made is this: If I had the direction of 2,000 missionaries in China, I would set apart 1,990 to the regular forms of missionary work, and ten to the particular form indicated by the International Institute. Were I the only missionary in China, in all probability I should devote my time exclusively to preaching the Gospel. In all this I recognize the supremacy of missions, and I would by no means underestimate the efforts of my missionary brethren. At the same time I claim the special work which I have undertaken if

important for me if not for others. If God has called me to do the work, for me that work must be supreme.

The peculiar feature of the plan of the International Institute has come through a development of several years of experience and also through a changed social and political condition in the Chinese Empire. It has not come of my own seeking, but been impressed upon me by the guidance of our wise and loving Father.

During the ten years in which I served the Presbyterian Board in the province of Shantung, an incidental part of my work was in contact with the official classes of China. At the start, most of my missionary associates looked with disfavor on any special attention to such an effort. When disturbances arose among the people, countenanced by the officials, there came a gradual change of view. It became necessary to have some one not only to deal with the officials and *literati*, but to cultivate their acquaintance and friendship. Not that my associates cared to turn aside from their own duties to do this kind of work, but that they were willing that I should do it as a part of all needed to be done. In doing this, I aimed to serve God as much as in street works, chapel work, or in any other. As a result, considering all the needs, both our Shantung Mission and Presbytery appointed me to this special department and commended it to the support of Presbyterian Churches in America. This was the situation on my return to this country at the beginning of 1893.

Towards the close of my furlough, when about to enter on a new period of missionary work, it seemed to me advisable to consult the wishes of the Board, as well as the Mission, on this special, and perhaps new, department of missions. I did not deem it best to return to China on an uncertainty or with any misunderstanding. I was convinced that no one could succeed in China without concentration on some one thing for his life time, unless Providence should direct otherwise. The one thing for me to do, in accordance with personal taste, experience, need and growing opportunity, was special work among the higher classes, whether mandarins, the *literati*, leaders of native religious sects, or others. How, then, should this be done?

The question as presented to the Board was: Would they approve of my doing this work in the Shantung Mission, (as the Mission had already sanctioned it,) and could an appropriation be made for a Christian book-store and the purchase of some apparatus to use in lectures? Or would they prefer that such work be carried on independent of the control and support of the Board? I did not care to decide for myself

which way the work should be done. I was only convinced that I should do my part in meeting a need too long neglected. In all good feeling, as in all humbleness, I was glad to follow the judgments of the Board. Whatever was decided I would take as an indication of the will of Providence. In a word, the Board did not care to have this work done, or to have the churches appealed to for its support. I had no criticism to pass, for the same Providence was leading them and me. To go independent of the Board's support meant hardship, possibly misunderstandings, for myself, and yet it meant an advantage in giving me free scope to study a special problem and meet a special need—to succeed, if God's blessing should be with

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me, and to fail, if it should be taken away. It was a crisis in my life, which I felt more than any other.

Since that time the work has taken on shape in my own mind and as suited to the new conditions. At first there was the thought of returning to my old station, in the city of Chinan-fu, to do the work much as it had been presented to the Presbyterian Board. It was also suggested that I join some other church and be aided by some other Board. It became, however, more and more clear that Peking was the best and, in this line of work, the most needy centre. I connected myself with the Presbytery in Peking, but the work was still independent and meant to be a help to every Mission and every good cause.

For some time I was uncertain as to how far I should do district evangelistic work on the same independent basis. In the first year in Peking I had a class of fourteen Chinese with literary degrees to study Christianity. Some of them wanted me to baptize them. Should I start a church of my own? Should there be started a new Presbyterian Church? Or should I do all such work in connection with the different Missions already started in Peking? After much thought, and consulting with friends, this last course seemed to be best. I have acted accordingly, and this has been my pleasant contribution to the Missions of the different churches.

This much, then, became clear, that what was the legitimate work of the denominational Missions should be left to them, and should be aided by myself, rather than seek to fashion it into another separate shape.

Then came the vital question, Is there any good work beyond the scope or time or reach of these Missions, such as would help them all, would illustrate the beneficent, uplifting spirit of Christianity, and also meet the needs and condition of the upper grade of Chinese men and women at this great crisis in China's history?

As a result there was formed the plan of the International Institute, with its library and reading room, its museum or exhibit hall, its parlors, its public auditorium, and its university extension course among the Chinese mandarins and *literati*. These are all intended to show China's leaders the best way to improve and strengthen their own country, and to teach them reforms, more toleration, larger justice, and their true relations to God and man. This much can be said, the plan seemed feasible, timely and important. It commended itself to these very men, received the formal sanction of the Chinese Government, and afterwards was aided by foreign diplomat, merchant, missionary and traveller. The degree of the favor was shown by the contribution of \$15,000.

How far, now, is such work religious? How far, may I ask, is the Lenox Library, the Metropolitan Museum, editing a paper or writing a book, the old-time Lyceum lecture course, or any Chatauqua, religious? Some may give and aid with no religious motive whatever, but for me at least it is as much a Christian work as

any other which I may hope to do in connection with the churches in China. Carried on at this juncture under the lead of missionaries, it will impress the Chinese with the helpful and intelligent spirit of Christianity, and will make them more intelligent and sympathetic with all missionary work.

More than once have I asked my own conscience, "Shall I give up this work? Shall I leave these opportunities now presented to those who neither 'fear God nor regard man'? Shall I turn back from these open doors and try to close them? Is this work important enough for me to strain my every energy to carry it out? Should missionaries help poor tottering China by attempting such work, or should it be left to others?" My answer, made in prayer and humble dependence on a Higher Power, is: "Do the work, trust God to guide, and help China all you can, both to become stronger, and to learn more and more that God alone has the life to save a nation, a people and an individual."

Enough! The task for me is Christian. The Institute seeks to meet a want. It infringes on no other work of any missionary brethren, but will help them as well as China. "To His own Master he standeth or falleth."

THE AFRICAN TRAINING

British Weekly INSTITUTE. Dec. 18/02

We gladly call the attention of our readers to the claims of the British and African Incorporated Association, otherwise known as the African Training Institute. At Colwyn Bay, North Wales, there exists an institution which aims at the Christianising and civilising of Africa through the African. Some eighteen years ago a Welsh missionary on the Congo originated the idea of training converts in England, and sending them back to their native land fitted to teach others as they have been taught. Mr. Hughes, for that was the name of the missionary, thought he would make the experiment, and returned to this country, taking with him to his home at Colwyn Bay two African boys, who quickly accommodated themselves to the new conditions of their life, and became the pioneer students of the African College. The institution is now in a flourishing condition, and only requires additional funds to extend the good work begun in such a modest way eighteen years ago. Students now come from all parts of Africa, the districts representing some 3,000 miles of the coast and about 600 different languages. If proof were needed of the sympathy which Mr. Hughes' scheme has evoked, it would be found in the remarkable fact that no apprenticeship fee is ever asked or accepted in connection with the technical training of the students, this most important item of expenditure being provided for through the generosity of outsiders. Many instances are forthcoming of the eagerness with which young Africans avail themselves of the opportunities afforded them. Sir Samuel

Lewis, the first African knighted by our late Queen, is a strong believer in the good that can be done by training Africans in England, and he advocates the extension of the scheme, so as to admit of more students being received, a suggestion which has been warmly approved of by the Association, and will certainly be carried out when the necessary funds are available.

The African Institute has to a considerable extent solved the problem of missionary enterprise. It has reversed the usual order of things. Instead of white people collecting money to send missionaries to Africa, the Africans themselves contribute funds for sending their young people to be trained in this country. All contributions and communications should be sent to the Director, Mr. W. Hughes, African Institute, Colwyn Bay.

SHANGHAI, 1ST FEBRUARY 1906.

THE CHINESE SELF-DEPENDENT CHURCH.

ON our eleventh page this morning will be found a stirring address to Chinese Protestant Christians in China, headed "A Trumpet Call to Self-Dependence," issued by a Chinese Protestant pastor, who has come from San Francisco to urge on his fellow-converts the adoption of the dangerous cry of "China for the Chinese." This address, as we learn from the valued correspondent who has sent us the translation, has been circulated broadcast among the native Christians who attended three very large meetings which were held in Shanghai on the first three days of the new Chinese year. Our correspondent significantly adds, that there was an evident desire that foreigners should not get hold of the address. He adds: "It is a religio-political manifesto entirely in harmony with the present mood of our Chinese friends to free themselves from the foreigner. With the avowed object of this manifesto, viz.: Self-dependence, every missionary in China would, I think, be in fullest sympathy, and will welcome the day when the Chinese Church will manfully shoulder the responsibility of her own affairs, and set the missionary free to venture "to fresh woods and pastures new." The tone of the manifesto is, however, far from reassuring, in fact, it makes one doubt whether it is not really adding fuel to the fire of anti-foreign feeling, and in place of removing the difficulties the manifesto deplores, may help to precipitate another outbreak, like that of 1900."

What standing the pastor from San Francisco has, and what influence he has on the Chinese Christians generally, we do not know, but that there is a serious

menace to foreigners wrapped up in his appeal to his fellow-converts to stand on their own bottom, and be no longer dependent upon foreign assistance and teaching, is easily evident. Such a secession as he urges would be doubly disappointing to those who have trusted that were there another anti-foreign outbreak, the Chinese Christians at any rate would not be found in the ranks of our enemies. Remembering how staunchly the native Christians stood by the missionaries, even in many cases unto death, in 1900, we should hesitate to believe that they can be turned now even by this manifesto, which may, after all, be only an attempt on the part of the Rev. Uang Hsi-sheng to bring himself into notice; but as one of the signs of the times, it should not be neglected by those who have their eyes and ears open, and want to be prepared for whatever manifestations the present unrest in China may assume.

A TRUMPET CALL TO SELF-DEPENDENCE.

The reason our nation itself cannot become strong is because we hold ourselves aloof from our national affairs. Ordinarily, we are acquainted with our individual affairs, but ignorant of the affairs of the nation. Hence it comes that the nation's concerns are the nation's, the people's the people's, and, like horse and ox, have no connection with each other. But do you not know that the nation and the people have an exceedingly close relationship to each other? The people are the source of the nation, the nation consists in the families of the people, and without these families what would become of it?

At the present time, the reason that our Church is not able to be independent and the sacred doctrine not able to flourish is, because our Church members do not know how to face the Church's burden and the loyalty due to their own Government. In the Boxer year trouble, for example, some Church members said, "It's all right, we have French troops coming," and others said, "The British troops will soon be here." Alas! can it be that this class of people are ignorant of whose nationals they are?

In former times, when Rome had fallen and become a number of small

States under the heel of Austria, and all divided and rent asunder so that it could hardly be regarded as a nation, then fortunately, Mazzini and Cavour arose and these two heroic ones we have (united) Italy of to-day. Can it be that the men who compose the Christian Church will not also resolutely recapture our ancestral land and not longer endure the insults and bitter poison of barbarians and outsiders?

Let an urgent voice cry out and awake the people from their deep slumber, and stir up the spirit of national love and earnestly complete the work by following the lead given by Italy. Thus we will not need to be ashamed for the men who compose the Christian Church. But for a path of entrance to be set that we may enter the Church, and then for us not to know to what nation our bodies will belong, where in the world is there any honour in belonging to such a Church? Would not our fellow-countrymen in seeing this be ashamed to death?

Now let us look a little at the Churches of to-day, established in all the countries of Europe and America. Their beginning and continuance, was it not dependent on men who, when they themselves had become self-dependent, then from their surplus strength set up others, and thus the holy Church was able to spread over the entire globe?

The Church in our own land was begun nearly a hundred years ago by Western teachers coming to preach, and Church members now number more than 100,000. Now, though this number cannot be considered great, yet neither can the time be considered long. Nevertheless why should we brethren of kindred blood be paralysed, unfeeling, distant, helpless as unweaned crying infants, trembling and with the cringing timidity of menials, be unable to rise up and with strong purpose plan to fulfil our heaven-given duty, but to the end abiding in the bonds men have made and not going forward to the day of self-dependence? This, alas! is the really great fault of us brethren of kindred blood, and our great disgrace. My brethren, does not this make us self-ashamed? Christ has taught us, saying, "Go and make disciples of all nations." Has the Lord commanded this only to the ancient disciples and the Western friends, and are we brethren of kindred blood not also included in the command to take up the duty? Certainly, if only we brethren of kindred race would but be self-dependent, then not only might we thus plan, but also have a hopeful outlook towards the rest of the world.

The ancient Churches of Ephesus and Corinth with the rest of the

Churches, in a few years' time did not need to rely on the Apostle Paul, but became independent and, like Western Churches, self-propagating. But our Chinese Church, for its age, compared with the ancient Churches of Ephesus, in the matter of independence, how very far different it is. Cry, oh heaven and earth, that this day the people of this place may make a beginning. With bugle blast, plan and scheme for the Churches' self-dependence. It is too late? Late! Yes, it is late, but the hare who sees the hunting dog may yet escape, and the strayed sheep may yet be in time to reach the fold.

What is already past cannot be recalled, but let us not again endure the past. The Church of yesterday, like yesterday, is past; the Church of to-day, like to-day, is alive. We men with only one day's life cannot but fulfil the duty of the day, and we desire our Christian fellow-countrymen from to-day and onwards to bestir themselves, earnestly throwing off the fears and servile despondency to which they have been accustomed, rousing up the very honourable spirit of independence in order that the Church may have a self-dependent foundation.

Members of Churches certainly have an advantage over the masses of the nation in the shaping of public opinion and morality; but how is it that our national Church life has been turned into a cause of grave international complications, imperilling great public interests, so great as to cause the loss of territory and power, and on the other hand, the lesser trouble of expenses incurred in the payment of indemnities.

"When we drink the water we think of its source," and seeing that things have been brought to such a pass as this, let us refer the blame to the proper quarter, that is to those evil-doing false Church-members, who, taking advantage of their position, brought all this trouble upon us, even the hatred and dislike of men, until people were driven to destroy the chapels and murder the missionaries, resulting in international complications brought about by those ignorant vagabonds and loafers; and the affair, which we know may have been small at first, afterwards became a great calamity. Let the root be rectified, the source purified, and the former misdeeds punished, and let us afterwards plan to bring into harmony the converts and people. Cast out the former causes of trouble and dislike, sweep away all the seeds of Church litigations, let the Lord's kingdom flourish, save the distressed, and skilfully set up a self-dependent Church. To whom shall

we look for this? Shall it not be to those men who last year formed the self-dependent Church of Jesus?

Though the Saviour was incarnated in Judæa, the sacred doctrine was proclaimed to all the world, first spreading from East to West and then from West to East.

When the Christian Church made its way to England it was spoken of as "The English Church of Jesus;" when it progressed to America, it was known there as "The American Church of Jesus;" and now that it has reached our land, let it hence take for its name "The self-dependent Chinese Church of Jesus."

Perhaps it may be said the time is inopportune for the Church to become independent in our country.

Oh! faint heart and thoughtless! Why bring out this ill-considered word? This is not only hindering the Church from rising and going forward, but is truly sufficient to cause our people to fall back from any sincere effort. Did not Jesus say, "Lift up your eyes and look on the fields which are already white unto harvest," and also, "I sent you to reap that on which ye have not laboured, others have laboured and ye have entered into their labours."

For the foregoing reasons, Pastor Uang Hsü-sheng of the Old Golden Hill (San Francisco) Presbyterian Church has purposely come to Canton, China, and from the same place the Chinese Presbyterian Church has subscribed 12,000 dollars for expenses. Their generous sincerity is truly such, that there are none who have heard of it but who have felt its influence. From this we may know that the tide of independence is flowing full, and much more, we may learn that the "self-dependence" of the Church is the question of the moment.

Fellow-countrymen! As we hear of this, let us each rise up, and to the full measure of our power and wealth, for the glory of God and the love of man, shoulder our burden. If thus the Church will act, what difficulty is there in our becoming independent; and if already self-dependent how will we again have international complications arising from disputes between the Church and people? Enduring prosperity and peace will be enjoyed by all, the Lord's kingdom will speedily come to China, the masses will be influenced, our nation, by this opportunity will turn from weakness to strength, and when our eyes have been rubbed awake, we shall behold a most happy path before the Church, and fortune's road before the Chinese nation.

THE NAME AND LEADING OBJECTS OF
THE CHINESE SELF-DEPENDENT
CHURCH OF JESUS.

Name.

This Church is formed from all the Chinese members of the Christian Church who feel saddened by the disputes and troubles between converts and people, and who, in pity for the trouble caused by foreign encroachments, have planned to free and deliver themselves, and have united together (without any Westerner putting a foot into the affair) all who have a love for their country and Church, and who have a desire for an independent, self-governing spirit.

Hence it is agreed that the names of the Church shall be "The Chinese Self-dependent Church of Jesus."

Object.

This Church, which has chosen to call itself self-dependent, is to be free in all things from dependence on foreign help. In disputes between Church and people, in preaching the Gospel, and in seeking harmony between converts and people it will only keep to what is just and fair, desiring to fully enlighten the people and protect the Church's name, having before its eyes the exalting of the nation's fair fame. All Chinese Church members are to be without mutual animosity or parochial narrowness but on each occasion to be of one mind and heart to stir up the spirit of self-dependence and set up a strong self-supporting foundation.

THE MOVEMENT IN CHINA,

A correspondent of the *North-China Daily News* sends to that journal a translation of a circular sent out among Chinese Christians by Pastor Uang Haü-sheng of the Presbyterian Church in San Francisco. The object of the circular is to rouse in Chinese Christians a spirit of independence so that they shall be able to stand alone, unassisted by foreigners, and the Chinese Presbyterian Church of San Francisco has subscribed \$12,000 towards that end. Mr. Uang (we presume that the name would be "Wang" according to ordinary methods of transliteration) heads his circular "A Trumpet Call to Self-dependence" and speaks in really stirring language which indicates profound earnestness and great ability. Inasmuch as the document fills two closely printed columns of our Shanghai contemporary we can not find space to re-produce it, but we quote a few passages which may be called the most striking portions:—

Can it be that the men who compose the Christian Church will not also resolutely recapture our ancestral land and no longer endure the insults and bitter poison of barbarians and outsiders?

* * * *

What is already past cannot be recalled, but let us not again endure the past. The Church of yesterday, like yesterday, is past; the Church of to-day, like to-day, is alive. We men with only one day's life cannot but fulfil the duty of the day, and we desire

our Christian fellow countrymen from to-day and onwards to bestir themselves, earnestly throwing off the fears and servile despondency to which they have been accustomed, rousing up the very honourable spirit of independence in order that the Church may have a self dependent foundation.

* * * *

Fellow-countrymen! As we hear of this let us each rise up, and to the full measure of our power

and wealth, for the glory of God and the love of man, shoulder our burden. If thus the Church will act, what difficulty is there in our becoming independent; and if already self-dependent how will we again have international complications arising from disputes between the Church and people? Enduring prosperity and peace will be enjoyed by all, the Lord's kingdom will speedily come to China, the masses will be influenced, our nation, by this opportunity will turn from weakness to strength, and when our eyes have been rubbed awake, we shall behold a most happy path before the Church, and fortune's road before the Chinese nation.

The correspondent who sends this to our Shanghai contemporary calls it "a religio-political manifesto entirely in harmony with the present mood of our Chinese friends to free themselves from the foreigners." Certainly the passages we have quoted convey that impression, but they are the only portions of the lengthy document that bear such a construction, and, after all, we must not forget that the Chinese Christians are placed in a very difficult and dangerous position if the "rights recovery" propaganda of certain Middle-Kingdom publicists has any significance and if there be really a movement on foot to establish a purely Chinese China. For the Christian converts are flagrant evidence of foreign intervention in Chinese affairs. In almost all riots which have hitherto taken place in China popular rage has been directed against foreign missionaries or against their Chinese followers, and should the present mood of the nation assume really formidable dimensions, one of its practical developments might very possibly be a massacre of native Christians. At all events, to have stood aloof from the nationalistic revival would permanently disfigure the record of Christianity in China, and we can well imagine that every thoughtful Chinese follower of Christ must feel deeply perplexed at this juncture. Whether to oppose the popular movement and thus impair, if not destroy, the prospects of Christianity in China, or to fall into line with the movement and thus incur the reproach of the teachers who carried the Western creed to China and devoted their lives to its propagandism—that is the difficult choice which presents itself to-day to the leaders of the Christian Church in the Middle Kingdom.

Men for Foreign Fields ^{Wed 2/95}

We had scarcely read through an urgent appeal by Mr. John R. Mott, entitled "Wanted, Men for Foreign Missions," when the English mail brought to our notice an article in an English journal on the supposed "Drain of Clergy to Foreign Fields," and also a letter from Bishop Moule, of China, in which he thinks it necessary to explain why he preferred to labor in a foreign country rather than stay at home. It seems strange that such explanations should be needed. But so deeply interested has the Church of England become in the work of Foreign Missions, and so numerous have been the offers on the part of the clergy for foreign service that complaints have actually been made that the Church at home can ill afford to send so many clergy to India, China, Africa, and the islands of the sea whilst the cry of "outcast London" is still heard.

The Church in the United States must, however, lament that, as far as her interest in foreign missionary work is concerned, she is sadly behind the "mother Church." There was a time in the history of missions when America gave inspiration to the Church of England, when the lives of John Eliot, "the Apostle to the Indians," and David Brainerd were regarded as the exemplification of apostolic zeal. It was the missionary lives of these devoted men which eventually led a Henry Martyn, a John Coleridge Patteson, and a Thomas Valpy French to dedicate themselves for foreign service. But in later years there has been manifested here less of that enthusiastic interest in foreign missionary work which has been so gradually and surely developed in the Church of England during the last half century. It is said that lack of funds restrains the Board of Missions from appealing for a large number of men. But it should be remembered that in England it is the practice of the Church societies to appeal in the first instance for men, and when a noble array of fully prepared clergy are ready to go forth to base their urgent appeal for money upon the fact that devoted men are willing to consecrate themselves to missionary

service in distant lands if the Church will but supply the means to send them.

It is in this way that the deepened interest in foreign work has been fostered in Great Britain during the present century. Gifted clergy, scholars of eminence, popular preachers, men of saintliness of character, endowed with high mental qualities and with many physical gifts have been found ready to enrol themselves in the great missionary army and to face even a martyr's death. And it is a most notable circumstance in the growth in England of this interest in foreign work, that a very considerable number of the clergy now in the missionary field are men in the possession of private incomes which enable them to continue their labors free of charge to the societies in connection with which they serve.

Among all the various Christian organizations whose efforts have been directed to the conversion of heathen and Mohammedan peoples during the present century, the Church of England stands pre-eminent in its noble list of gifted clergymen who

have given up home and country to labor and to die in a foreign land. And all for Christ. Heber, the poet Bishop of Calcutta; Patteson, the martyr of Melanesia; French, the many-tongued man of Lahore; Hannington, the martyr of Uganda; Gordon, who fell at the gates of Candahar; and John William Knott, the friend of Pusey, who died on the Afghan frontier, are but a few names in that long roll of the "noble army of martyrs" which has given such pre-eminence and dignity to the Christian work of the Church of England during this nineteenth century.

It may be said that no comparison can be instituted between the Church in England, with her twenty-one thousand clergy, and the Church in the United States, with less than five thousand ordained laborers. In this country, it is true, the claims of a rapidly increasing English-speaking population are pressing, and the outlying districts of the Western and Southern states seem to call for quite as much zeal and self-denial as the foreign field of China or Japan. In the mind of the young clergyman the question naturally arises: "Has not my own country the first claim upon my consecration to God? Are there not districts in Texas, Utah and Arizona which have a prior claim upon my energy and devotion?" But, unfortunately, circumstances show that there is no marked disposition among our young clergy of ability and talent to go to outlying missionary districts in the home field. Nor are we aware of a single instance of a clergyman occupying the position of a rector of an important church being found willing to give up his prospects at home in order to engage in missionary work abroad. This state of things will continue as long as the Board of Missions waits for the necessary funds before it makes an urgent and pressing appeal for consecrated lives in the missionary service. The missionary work of the Church has never failed for want of money. It has always failed for want of men. A notable instance of this occurred only a few years ago in the history of the English Church Missionary Society. They had a large body of clergymen ready to go forth to India, China, Japan, Western Africa, Central Africa, Northwest America, and New Zealand, but their treasury was empty. An appeal was made. The committee practically said: "Here are men of education, physical fitness, mental ability, approved piety, and apostolic zeal ready to

give up Church preferment, ready to leave their homes and to consecrate their lives to a long service in foreign countries, where the dangers of climate and of heathen and Moslem bigotry imperil those lives, and yet the Church will not supply the money!" A response was immediately made. The present Bishop of Exeter, who has given a son to Japan, gave liberally of his means. Rich laymen followed. Devout women were generous in their gifts. Before the year closed the missionaries were all on their way to their distant fields of labor. Those who are acquainted with the history of the English Church Missionary Society know full well that it is by such methods as these that the income of that society has now reached the very large sum of more than a million dollars *per annum*. It is a mistake to regard the gift of money on the

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same level as the consecration of a life. In the work of Christ the consecration of lives must always precede the consecration of material gifts. It is in this respect that the American Church may study with advantage the example of the Church of England and emulate her deep and increasing interest in foreign work. At the present time both the great Empire of China and the beautiful country of Japan have very special claims upon the American Church. In Japan we were first in the field, and it was America which first unlocked the closed door of that interesting country and opened it to the Christian world. Both China and Japan are naturally jealous of European powers, but there is no such jealousy with regard to the United States.

SPECIAL TRAINING FOR EVANGELISTS.

BY DR. ASHMORE.



As viewed in the eye of Law and Gospel, the population of the world is divided into two classes and two only.

- I. *Dead men, or the unregenerate.*
- II. *Living men, or the regenerate.*

The dead state is first, the live state follows it. In Adam men die; in Christ men are made alive. All who have died, died in Adam. All who are made alive, are made alive in Christ. So teaches the word of God.

These two classes of men need totally different treatment. As they are in diametrically opposite conditions, they need diverse forms and applications of divine truth. A drowned man is first to be resuscitated; after he is resuscitated, food can be given him to strengthen him. To reverse the order would be to kill him.

I. *Dead men need Evangelists.*

II. *Living men need Pastors and Teachers.*

Accordingly the Scriptures recognize these two distinct offices and these two distinct departments of spiritual effort. "And he gave some Evangelists and some Pastors and Teachers." That is, he endued some with special evangelizing gifts, and some with special pastoral gifts. It is true that one and the same man may be more or less endued with both sorts of gifts, but that does not disprove the reality of the distinct gifts.

A complete and full rounded preparation for all the work of the ministry should include two things which should always follow each other in a related order, especially in the case of all missionary workers, native or foreign.

I. The training and equipment of Evangelists.

II. The training and equipment of Pastors.

Training includes all the drill, discipline and practice needed to enable the man to know how to handle himself his faculties and his material. Equipment includes all that pertains to fitting him up and furnishing him with a stock of good material, supplemented by the art of knowing how to add to that material. And this is equally true in both departments. A soldier ready for the battle, is a man who has been trained in the use of his weapon and then furnished with a supply of ammunition for that weapon. A man who has something to say and knows how to say it, is a qualified public speaker. A man who well understands how to preach repentance towards God and faith toward our Lord Jesus Christ, and by the power of the Spirit to call dead men to life, has an Evangelist's gift, and the man who knows how to take care of these same men after they have been called to life to prevent relapses and bring them on to complete convalescence, has a Pastor's gift.

In New Testament Times

the office of Evangelist was leading and conspicuous. The Evangelist must do his work before there would be any need for a Pastor at all. John, the fore-runner, was an Evangelist, as it is said, "the beginning of the Gospel of Jesus Christ, the Son

of God." Christ was an Evangelist before He was a shepherd. The twelve apostles were Evangelists. The seventy were Evangelists. And Paul the mighty and Barnabas and Silas and others whose names appear in the record, were all of them Evangelists. True, they did much pastoral work, but it was all incidental, provisional and temporary, and in order to show unto others how to do it even as Paul said, I have showed you all things how that so laboring ye ought to support the weak. But they never allowed themselves to be settled as local Pastors. It is notable this prominence given in the New Testament to men separated unto the Gospel of God as Evangelists. Pastors there were plenty of them, elders ordained in every city, but their names do not specially appear, and we know but little of them in comparison.

In our day in America and England things are reversed. The pastoral office is exalted, and not too much so, for the man that desireth the office of a Bishop, desireth a good work. And surely Pastors are held in special repute. Our religious papers have become largely in many cases the chronicles of Pastors, more especially those of distinction. This is noticeable in the letters of their "regular correspondents," which are often much taken up with the tours and excursions, the fishings and the huntings of ministers. The average reader knows far more about them than about their flocks. Too often in all the denominations the Pastor is with many of them the all important person to be talked about. Outside people do not hear much about the congregation. This ill balanced presentation may be righted some day, if the uplift of the so-called "laity" already begun should continue to make progress.

But while the Pastor is exalted that is no reason why the Evangelist should be depreciated. Yet that it is so can hardly be denied. Evangelists as a rule are not held in "distinguished consideration." Ministers called to be Pastors too often look askance at them. Especially is the difference seen in our seminaries. These schools are busily engaged in supplying the demand for Pastors and for that special object are they organized and carried on. Of course "pastoral theology" has a significant place and distinct recognition, but evangelizing theology has not. If it be said that it has a place under the head of "pastoral theology," that only establishes the criticism that it has been relegated to the back-ground. It has become a mere subdivision whereas it was at one time a main division by itself.

And that brings us to the blunt question. Is this right? We answer, no; it is not right. It is not right at home, far less is it right on the mission field.

(1.) *It is not right in England or America.* The work of the Evangelist is not finished there. Recall what has been said that dead men need Evangelists, living men need Pastors. What the proportion may be in England we do not happen to know, to our regret, but in America out of a population of over 65 millions, about 12 millions are said to be connected with Protestant Churches—not quite one-fifth—and therefore proper subjects for pastoral supervision, leaving four-fifths and over of the population who need the work of an Evangelist first. Let us grant that 20 or 25 millions more go to church sometimes

and hear the Pastor's call to repentance, which is the same thing. There remain 28 millions or more that Pastors do not reach. Abate further of Roman Catholics, about 8 millions and still what a remainder! It is within the bounds of reason to say that there are from 20 to 25 millions of people in the United States who never go to church. For the members and those who do go, we have about 60 thousand ministers, but it is to be doubted if for the last and wandering 20 or 25 millions we have as many as one thousand actual Evangelists. If we take the word Evangelist in its New Testament sense, a man who had no church in the first instance to work out from, but who swung clear and devoted himself to the wholly unreached. It may be questioned if there are five hundred for twenty millions. Our Evangelists are usually occupied in quickening sleepy and slumbering Churches.

The great lack in the ministerial army at home is a numerous body of New Testament Evangelists. That arm of the service has become the withered arm. It is a shame to say it, but it is the fact that the tremendous work of the Evangelist is being attended to more by lay men than by ordained ministers. We have many high and influential men who favor the Salvation Army. It is put to their credit that they do. But why do they not begin work themselves? The Salvation Army and the Y. M. C. A. men have no monopoly of the submerged millions.

(2.) *It is not right in the mission field.* Here the need for Evangelists, as compared with Pastors, is fifty to one, a hundred to one, a thousand to one; the living men are few, the dead men are in myriads. The missionaries as a body need not to be told that. Everybody knows it, everybody feels it. And yet, take up some of the circulars of our Theological Seminaries and see if the programme of instruction, it may be unwittingly, is not framed more for raising up Pastors than Evangelists. The truth is we have imported our home models and are building after home designs. The effect is seen on our young men. In Japan it is in some places more conspicuous than in China. Is not the uppermost expectation to be located at a station to look after some handful of sheep. Of course they anticipate having to do the work of an Evangelist, but that is to be secondary rather.

Just here there is need of reversing the throttle valve a little. Why should we not make the raising up of evangelists a more pre-eminent work? and why should we not have a class of young men who will dismiss from their minds this disposition to become station men and do garrison duty and who will be accustomed to the idea from the beginning of devoting themselves to field work? Now for such a special training will be required. They will in a sense be like the children of Israel, on the night of the Passover, when they ate with their kneading troughs strapped on their backs. They should be trained to street work, to house to house work, to going before in the spirit of John the Baptist, to make ready a people prepared for the Lord, to give knowledge of salvation, to preach the acceptable year of the Lord.

In theological institutions the class should be taken through a course of study on *Dead men*. Who are the dead? The names given to them in the word of God? How they became dead? How much they are dead, or wherein they are dead? What means of resuscitation they have devised for themselves? and what is God's plan of bringing them to life? It involves a greater and more valuable line of special study than many would suppose.

PERIPATETIC STUDENTS.

BY his late letter upon foreign students seeking aid on American ground Secretary Ellinwood has done good service to the truth. Occasionally a young man comes to us from the fields of Asiatic or other oriental missions who is moved by the highest purposes and can preserve his stand amid the distractions and secularizing tendencies of American life, but they are not many. A few years ago a number of our neighboring Sunday-schools were united in the support of a promising young Japanese, who no doubt fully intended to return and preach the gospel in Tokio; but the last we saw of the lad he was a clerk for a broker's office in Chicago. We were present some time since when a bright and vigorous young pastor from Central Asia presented his cause with such potency that he secured four times the sum which the church usually gave to the Foreign Board. Happening to know the resident missionary upon the same field we wrote him our suspicions, and promptly received the intelligence that the young man was building up a seceding congregation with his funds, and that the upshot of it would finally be a rupture with his own people over the disposition of the funds he was so successfully collecting in America. Within six months this prophecy came true. The pastor claimed the right to use the funds as his own views dictated, and the church officers claimed that the collections were made in the name of and for the church as a whole. The result was simply the loss of the funds to any practical religious purpose. Following this a young man came to us bitterly complaining that the Foreign Board declined to pay his expenses back to Persia where he wanted to preach the gospel. We found by careful inquiry that the brother had belonged to two or three different denominations since his arrival in America, and was not quite certain to which his allegiance was now due. Within a few weeks past we have personally aided a young student from the same section, now in Chicago, who, coming to America with the endorsement of one of our beloved Foreign Missionary secretaries, has since joined another denomination, and is now studying in the seminary of a third. All of these cases have come under our personal cognizance within the past few years, and the number could be largely increased. The simple fact is, that if a young man intends to live in America and preach to descendants of the Puritans, Germany is a poor place in which to spend the flower of his youth, and in which to form his personal habits. Not the less, but far more certainly is it true, that the man who is to preach the gospel to orientals will best be prepared for that work on oriental ground. Men who for any length of time in their youth break contact with the home land seldom recover it fully afterwards, no matter what the later employment may be.

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

Indian Christians and Missionaries.

We are giving in our Urdu columns an account of the Convention in Allahabad of the Indian Christian Association of the United Provinces. With the exception of the Public Meeting in Mayo Hall, it was the writer's good fortune to attend only one session of the Convention. At this session the ever fresh subject of the relations between Foreign Missionaries and Indian Christians was up for discussion. One of the most striking features of the discussion was the extreme good nature of the remarks made. Indeed, but for two or three of a dozen speeches that were made, one might have imagined that a very cheerful subject was being discussed. Yet it seemed rather unfortunate to one missionary present that most of what was said about both of these parties was in the way of criticism. Though a spirit of forbearance was shown in speaking of the missionaries, there were several who did not hesitate to say that Indian Christians do not trust or help each other; that they are neither willing to lead nor to follow the lead of other Indian Christians; that they do not deal candidly with the mission-

aries; and various other faults which went to make up a doleful picture indeed.

Yet the aforesaid missionary, if he had the gift of expression which he envied his Indian brothers, would have liked to get up and tell how much he thought the dark side of this picture was exaggerated. Several years ago he came to India with the idea that he was going to teach the Indians something—he may have taught a few things in these years, but how far more he has learned from them! In this time, among his best friends, among those who have been his greatest inspiration and help, have been Indian Christians. The best things that have happened, the most encouraging things, have been initiated and carried out by Indian Christians. He has had friends that he felt were intimate with him—that he knew had shown him new depths and heights of the spiritual life, and when these were accused he felt like denying the accusations. Indians were said to be unwilling to take the lead or to be led yet in that room were men who are successfully administering charges numbering thousands of Christians with dozens of preachers. They were accused of not having brotherly love, yet he had seen a society of young men dealing with a rather troublesome employee with a patience that made him think of some of his own dealings with deep shame.

[FROM THE NEW YORK EVANGELIST, August 17, 1893.]

"SHALL WE ASSIST FOREIGN STUDENTS?"

To the Editor of THE EVANGELIST:—

I thank you for the perusal of Rev. G. V. Reichle's article, entitled, "Shall We Assist Foreign Students?" In a matter affecting the missionary work so vitally, it is well that both sides of a discussion involving opposite opinions should appear. The deep interest in missions which your correspondent evinces commends itself even to those who differ from him. And his view is that which at first occurs to most people who have not had long and sometimes painful experience along the lines suggested. In the early history of Foreign Missions in America, the importation of natives of various lands, for the purpose of being trained for labor among their own races, was thought to be the true common sense policy of missionary operations. The appearance of the young Sandwich Islander, Henry Obokiah, weeping on the steps of Yale College from an unanswered desire to be educated as a preacher of the Gospel to his benighted Islanders, started the movement. A school building was erected at Cornwall, Conn., and for a short time several pupils of different races were gathered within its walls. But although there was tenfold more need of such a

plan then than now, as there were no suitable schools on the mission fields, yet the experiment failed almost from the start. Had Obokiah lived (the climate soon proved fatal), he might, like Neesima of Japan, have proved one of the rare exceptions, and gone back to a career of great usefulness in his native land; but with respect to others, the plan was found to be impracticable on other grounds, and for three quarters of a century the missionary organizations of this country and of Europe have proceeded upon the policy of building up training schools on the fields, in the climates to which the native youth are accustomed, and in the environments in which they were born and in which they are to labor.

They have, as a matter of painful experience, avoided anything which should serve to denationalize their young preachers and teachers, or break down their patriotism, or in any way raise them out of sympathy with their people. For the work in which they are expected to engage the aim has been to give them as thorough a preparation as they could get in this country. Large amounts have been expended in the establishment and equipment of colleges and Theological Seminaries. The men who have been sent out to give instruction are the peers of those who stay at home. From long continued contact and study of the native habits

of thought, and by means of a thorough acquaintance with the vernacular languages, they are better prepared to adapt instruction to its ultimate uses, than the most accomplished instructors in this country can be.

The broad question before us, then, is this: Shall the Church, after all these extensive outlays have been made on the fields, thwart its own plans by yielding to the ambition of Syrians, or Persians, or Armenians, to become Americanized, and thus encouraging a policy which would empty its missionary colleges of their most aspiring students, and finally lose the great majority of them to the cause for which they had been patiently and prayerfully instructed through many years? What would my readers say if told that of a class of eight young men graduated from one of our best equipped foreign Theological Seminaries, five, instead of entering at once upon the work of preaching the Gospel, decided to seek their fortunes in America, some of them with the ostensible plea of preparing themselves to labor among their countrymen, but others with the admitted purpose of engaging in business? This is not a supposed case, but a fact.

Mr. Reichel conveys the impression in his first paragraph that the Presbyterian Board stands almost alone in the policy of "refusing to assist indigent foreign students to return to their native land," etc., a policy "which in several leading denominations has been eliminated." The truth is that in no one question of policy is there so general a unanimity as in declining to send back such students in the only

way in which they are willing to go, viz: on the missionary basis, or, in other words, on a level with American or European missionaries, and with a missionary's salary. At Toronto, in September last, at a conference held by representatives of nearly all the Presbyterian Missionary Boards and committees of the world, the testimony given was unanimous against the evils of giving a foreign education and a foreign salary to native agents. The experiment had been tried repeatedly, and there was here and there an instance of success, but in a vast majority of cases, the plan had failed at one point or another. The resolution unanimously adopted by the conference was as follows:

4. *Whereas*, many evils have arisen from converts in the mission field coming from foreign parts to the home churches,

Resolved, That we recommend to the various Presbyterian and Reformed Mission Boards or Committees to discourage all which tends to demoralize their converts, and in particular to prevent, if possible, converts from leaving their own country to visit Europe or the American Continent.

5. *Whereas*, numbers of natives from heathen lands where there are Presbyterian missions are now coming to Europe and America, seeking help on the plea that they are Christians,

Resolved, That as far as possible Presbyterian and Reformed Churches and their ministers and members in the home lands, refuse to give assistance to any such persons unless they bring with them letters of recommendation from the missionaries who are laboring in the districts from which these persons come.

On the 12th of January last a general Missionary Conference was held at 53 Fifth Avenue, at which twenty-three different Foreign Missionary Boards and societies of the United States and Canada—Presbyterian, Methodist, Baptist, Episcopal, Reformed, Congregational, and some undenominational organizations, were repre-

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sented. The precise question now before us was very fully discussed, many painful experiences were related, and the conclusion of the conference was unanimously expressed as follows:

(2) The Conference, recognizing the desire of some of the more able and promising native converts in many fields to visit America and enjoy the advantages of the schools and Christian life of this country, is at the same time agreed in the conviction, warranted by the expressed judgment of the missionaries on the field and the experience of past years, that native converts should be discouraged from coming to Europe and America for education. The Conference is unanimously of the opinion that such natives educated in America should not be considered on the ordinary missionary basis.

Your correspondent, in comparing "foreign student" missionaries with those of our own race, considers only a part of the elements which are involved in the question, viz: Knowledge of the vernacular language, familiarity with the habits of the people, adaptation to the climate, etc. Even if we were to admit that the average Oriental possesses the same moral stamina and aggressive force as the average Anglo-Saxon, yet an almost fatal objection lies in the relation which an American educated Persian or Syrian missionary would hold to his own people. In the first place (and I speak from demonstrations of experience) jealousy would be created in the breasts of all other preachers and teachers. They would be dissatisfied with their low salaries and their humbler rank. Instead of according to him the respect and reverence which they pay to an American or a European, they would look upon him as an upstart, and so far as he assumed foreign airs, he would be considered disloyal to his country and his race. They would especially rebel at his admission to mission counsels which were denied to them. In the second place, it is found, as a matter of fact, that every one who by his foreign training gains such exaltation, stirs up a restless ambition in the breasts of others to leave their course of study or their Christian work and hasten to this western Eldorado, where everybody is supposed to be rich. Conscience in most cases satisfies itself with the notion that they will go back and do great things for the souls of their countrymen, but the whole business has a strong secularizing tendency, and the majority of those who come finally lose all motives but those of self aggran-

dizement. The truth is that they are spoiled by the churches. The very fact that a man is an Oriental seems to secure for him a peculiar welcome, and in many cases where only slight sympathy is given to our Board of Education in its efforts to aid struggling young Americans who are well endorsed by their Presbyteries, pecuniary help and all sorts of coddling will be lavished upon some unknown Oriental, without any adequate assurance that he will fulfill the hope entertained of him. The business of lecturing on the customs of their native lands, and reaping the monthly concert collections, has been found very profitable by many of these men—so profitable that the date of their return to preach the Gospel has been indefinitely postponed. Many of these men have become Agnostic, or have fallen among the Theosophists. One upon whose American education hundreds of dollars had been expended, was by last accounts preaching Buddhism. Another who had been trained for years in mission schools in China, has figured upon our lecture platforms with "Reasons Why I am a Heathen."

But it is not theological students alone who are drawn to this country by "successful examples." Within a decade a perfect hegira has sprung up in the Levant. Many thousands of Armenians and of Syrians are among us, multitudes of whom have received more or less education in our mission schools. They come hither largely as peddlers of curios, or for more important lines of trade. Among the thousand or fifteen hundred Syrians in New York, an Arabic paper is published, which frequently vents its spite against missions and Christianity.

We cannot blame the secular youth of Oriental lands for migrating in large numbers to this country, oppressed as they are by tyrannical misgovernment and consequent poverty, although it is unquestionably detrimental to the success of missions, since it drains the mission fields of their most enterprising elements; it withdraws those whom we would win to the truth and train up as preachers and teachers on their native soil. But when we speak of those who have been fitted for Christian effort for their people, we judge by a different ethical standard; they are supposed to be influenced by higher motives than those of self-interest. They ought to share the high motives which lead our American youth to leave home and friends and spend their lives in the very lands which these young natives are forsaking. Missionaries now invariably try to dissuade their pupils from taking this step, and they are often disheartened when those on whom they have spent years of labor thus forsake them, for they feel that they are probably lost to the cause, that they will be spoiled and denationalized, and will refuse to return except upon an impossible basis, and that even if they were to return, they would only bring perplexity and discontent to others. We have among our letters from the missionaries many earnest and even pathetic pleas against sending back these "foreign students," unless they are willing to take their places in the ranks of their fellow preachers.

If some sympathizer raises the plea that this policy denies to these men the opportunity to seek the highest self-improvement, the missionary in reply may well appeal to his own example of self-sacrifice. If he goes to Persia to labor for Nestorians or Armenians of the poorest class, risking all those dangers to health of which Mr. Reichel speaks, living amid privations to which he has been unaccustomed, why shall not the native Christian student be willing to live as he has always been accustomed to live, or at least somewhere near the grade of his people? No missionary Board would refuse to send faithful men on that basis.

I do not fail to sympathize with those who have become so accustomed to American ways as to render it well nigh impossible for them to live now precisely as their friends are living in their native lands, nor is this necessary; their pay would raise them above *that*, while the full salary, which they claim, and which makes a missionary family barely comfortable, would make them, with a native wife, rich and luxurious. Even Americans with native wives receive much less than the average salary. The salaries of native preachers are graded accord-

ing to ability and usefulness, and there would be no objection to making a reasonable advance to returned "foreign students" on this principle, as their merits should warrant. One young man of rare excellence in ability and in spirit, was recently sent to Siam on this basis. He is a brother beloved wherever he is known. He is held in the highest esteem at the mission rooms, and will be welcomed by the missionaries. He has grace to see the force of those reasons which control missionary Boards.

And just here let me state one broad principle which sums up this whole question. All thoughtful and far-sighted people will understand its force. It is this: that in planting Christianity in heathen lands, where, as a rule, the people are very poor, *it is indispensable to project it upon a plane as to inexpensiveness, etc., on which the people themselves can perpetuate it.* As your correspondent rightly suggests, native preachers must do the great future work, and they must, as in other lands, live on salaries which their people can pay. Every other form of expenditure must be graded on the same level if we would establish a living and self-propagating Christianity. If we had no end of money in the mission treasury, it would be disastrous to set the example of a native ministry in China or Turkey raised to the basis of American salaries. "Salaries never go back," and such a policy would render a self-propagating Christianity impossible.

There is evil enough in the necessity which places missionary expenditure so much above the frugal habits of most heathen people. The Christian Church has waited too long before converting the heathen world. It has heaped up selfish wealth and luxury, till now there is a broad abyss between our civilization and that of the races to whom we bear the Gospel. It is a great barrier between the missionary and the people, and a heavy handicap to our influence and success. Much has been said of it; missionaries have deplored it; many have tried to get down from their higher plane and live like the natives. The well known "Kansas Movement," to which Mr. Reichel rather unfairly refers as if it were a part of the policy of all Boards, is a fanatical protest against the salaries paid to missionaries, and a resort to methods which, as he shows, have in West Africa proved fatal. No; the salaries cannot be dispensed with. True "faith missions" are those in which the faith is shared by the whole Church, and not monopolized by a half dozen young and inexperienced enthusiasts who rush forth without suitable provision. American missionaries can preserve their health and subserve the best economy only by a proper supply of American comforts. They would perish on the regimen of the rice-eating Asiatics; they would die in the floorless and malarious abodes in which their native Christians thrive.

But while the necessities of our civilization place our missionaries so much above the heathen races, and compel them, so to speak, to labor at arm's length, what stupendous and suicidal folly would it be to raise their own native ministry to the same impracticable remove above them, and render self-supporting institutions forever impossible!

The objections of all missionary Boards to the employment of native ministers on the missionary basis are these: The policy thwarts our plans for higher education on the fields, stampedes our brightest students and removes them from the humbler spheres in which they are

most needed, and it creates discontent among the whole force of native agents. The system, as a whole, stimulates a worldly ambition, cuts off patriotism and race sympathy, and really cripples the influence which it is supposed to increase. It leads to frequent imposition upon the churches and to the diversion of funds to personal uses which are supposed to go for missionary objects. Even where there is no imposition, the system is expensive. It would, if extensively adopted as a policy, lead to clashing and difficulty in mission counsels on the fields, and to increased embarrassment in the central administration. Finally, it would project our missionary Christianity on a basis utterly fatal to self-propagation. F. F. ELLINWOOD.
NEW YORK, Aug. 15.

Anglo-Indian Education in Relation to Missions

By DR. E. M. WHERRY

Dr. Wherry

Aug 17

A study of the Apostles' work in the planting of the Early Church reveals their method of approach, which was first of all to the Jews and then to the Gentiles. In adopting this method they were not following the dictates of human wisdom, but were obeying the command of their Lord and Master when he said: "Ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." This command followed the general commission recorded in Matt. 28: 19: "Go ye therefore and teach all nations," or, as in Mark 16: 15: "Go ye into all the world and preach the gospel to every creature." The gospel was to be preached to all mankind; but the work was to begin with the Jews in Jerusalem and Judea, and to proceed thence to Samaria and to those scattered among the nations and to the Gentiles in the uttermost parts of the earth. The apostles followed this programme wherever they went. When Paul and Barnabas were sent to Asia Minor, they landed in Cyprus, and at Salamis, preached "in the synagogues of the Jews." Thence they crossed the island to Paphos and there found a Jew. Passing over to Antioch in Pisidia, they "went into the synagogue on the Sabbath day," their preaching resulting in many converts. Again, in Iconium they entered the synagogue and so preached that "a great multitude, both of the Jews and Greeks, believed." These references show that their policy was to gather, first, a band of believers from among the Jews and Jewish proselytes among the Greeks, and to constitute a local church, thus resulting in the rapid spread of the organized churches. Every congregation was instructed in the Scriptures and rendered capable of self-support and self-propagation. This policy was possible because of the widespread community of Jews scattered among the nations through the dispersion caused by the Babylonian, Grecian and Roman armies in the destruction of Jerusalem and the conquest of Canaan.

Those communities are paralleled by the domiciled communities of European Christians in the various cities and towns of India. Here is an ever-increasing community, loyally Christian and living in close touch with multitudes of Hindus and Muslims. For long, these people were shamefully neglected by the established churches and the missionaries, but the Roman Catholics founded convents and schools largely for this class, and, because of the apathy of the Protestant churches, many went over to Romanism; so that fully one-half of the Anglo-Indian community is within the fold of that church. Missionaries who were impressed by the great spiritual destitution among the Anglo-Indians, established union churches or preaching places in many cities and towns, and many of them still remain. In the seventies the Rev. William Taylor, afterwards Bishop Taylor, came to India as an evangelist. He looked upon these scattered and unshepherded European Christians as corresponding to the Jews scattered among the cities of Asia and Europe in the apostolic times, and he began the evangelistic campaign which resulted in Methodist churches in many places in India, Burma and Malaysia. Other churches were awakened to the importance of taking into account this element, small as it seemed. A full generation has passed since this renaissance of Anglo-Indian Christendom began, and we have in it a spiritual power able to make itself felt in both church and state.

As to the education of Anglo-Indians in relation to missions, notice, first, what is being done for them. The first benefactor in the establishment of schools for the Anglo-Indian community was Claud Martin, whose bequests for the establishment and maintenance of the Martiniere schools during four generations has given educational privilege to thousands of boys and girls.

For many years the only aid extended to the Protestant Anglo-Indians in the way of education was to permit a

THE OUTLOOK.

There is no question whatever but that the amount has been raised. To estimate that nearly one-half of the money. But perhaps it is not a very expensive way of assisting even the most worthy, we may state that a young Persian, in whom we are sincerely interested, who is visiting the churches, speaking and taking collections for the purpose of putting himself through a theological seminary, told us a few days ago, at the end of a tour of six weeks, that in that time he had collected \$150, but that his railroad fares and board bills had taken it all except a few dollars. When we contribute a dollar to the Board of Foreign Missions, ninety-five per cent. of it goes right into the work on the field. When we contribute a dollar to these men, the chances are that ninety-five per cent. of it will be spent in the expenses of gathering the money, and five per cent. goes toward educating the man. This is the ratio in the case just referred to, and there are reasons to think that one a typical case. Another element to be considered is the uncertainty as to whether the man, after collecting money to educate himself for the ministry and with purpose of returning to preach the Gospel to his own people, will ever become a

does not contribute something for this Million Dollar Fund. It is a memorial fund in testimony of our recognition of God's gracious goodness to our Church during the quarter of a century past. Shall not our gratitude be measured by our gifts? If anywhere a small sum is contributed, yet with some proper proportion to the real ability existing, there can be no ground of complaint; but if anywhere there is a failure on the part of pastors and Sessions, they suffer loss. If, when the matter is plainly put before the people, there should be a failure on their part to respond, then the responsibility rests with them. Is it a privilege, or is it not, to help the cause of Jesus Christ on earth? In so far as our Church represents the cause and kingdom of God, in that much is this a call from God to us. And God's blessing rests upon giver and gift, when in obedience and love we give unto His and Him.

HELPING STUDENTS FROM FOREIGN FIELDS.

By Rev. G. B. F. Hallock.

The coming of young men from our Foreign Mission fields for the purpose of obtaining education in the colleges and seminaries of this country, presents a problem some part of which has to be met by the missionaries on the field, our mission Boards at home, many of our Presbyteries, most of our institutions of learning, and nearly all of our churches and pastors and charitably-disposed people generally. Even against the advice of the missionaries on the field the young men come, and in increasing numbers. So much money has been collected by them, so expensive is the method of collecting it, and so great has proven the risk of helping unworthy cases, that our Board of Foreign Missions has felt it necessary to publish messages of caution from time to time, and has stated that at best it is doubtful if in the long run good is done by opening our churches and purses to these peripatetic solicitors for personal help. As to the method being a very expensive way of assisting even the most worthy, we may state that a young Persian, in whom we are sincerely interested, who is visiting the churches, speaking and taking collections for the purpose of putting himself through a theological seminary, told us a few days ago, at the end of a tour of six weeks, that in that time he had collected \$150, but that his railroad fares and board bills had taken it all except a few dollars. When we contribute a dollar to the Board of Foreign Missions, ninety-five per cent. of it goes right into the work on the field. When we contribute a dollar to these men, the chances are that ninety-five per cent. of it will be spent in the expenses of gathering the money, and five per cent. goes toward educating the man. This is the ratio in the case just referred to, and there are reasons to think that one a typical case. Another element to be considered is the uncertainty as to whether the man, after collecting money to educate himself for the ministry and with purpose of returning to preach the Gospel to his own people, will ever become a

minister, or will ever return at all to his people if he does. Probably nearly every seminary graduate could point out instances, as can the writer, of classmates from foreign fields who either did not enter the ministry at all, or if they did, never returned to work in the countries from which they came.

Thus far our churches and benevolent people have helped all who have come. We do not know of, nor have we heard of, a single case where a man has had to return because he could not get help enough to warrant his remaining. Each individual man excites our interest and sympathy. There is something seemingly so courageous in his coming; it also displays such confidence in our Christian charity, and the man seems so lonely and friendless and forlorn that each sympathetic man and woman he meets is ready to extend a helping hand. Personally we have so far found ourselves unable to say Nay to one who has come even fairly accredited. We have helped many and may yet help others, but we are arriving at the point where we can see that it is neither business nor charity, and are beginning to indulge the hope that the day will come when we shall be able to refuse calls that have so little to commend them.

There is nothing new or unfamiliar in what we have thus far written. All our ministers and churches, and most of our charitably-disposed people are familiar, through oft-repeated instances, with these appeals and the nature of them. We all know the home side of the matter very well. But how does it look as viewed from abroad, from the fields from whence these young men come? Believing that anything which will help to give an all-sided view of the matter will be welcomed by those who want to be intelligent givers, we quote almost entire a letter recently received from one of the most warm-hearted, intelligent, and honored of our missionaries in Persia.

The occasion of the letter ought to be stated. Recently a young man from Persia applied for acceptance under the care of one of our Presbyteries, and through it for help from our Board of Education. A wise rule of the Board requires, that before helping a student from a foreign field, the student must present, from the missionaries on that field, a certificate to the Board recommending that he be taken under their care and assisted to his education. This young man had, from individuals, commendations of his Christian character, but no recommendation to the Board for help. When the Education Committee of the Presbytery under whose care he was taken found that the Board of Education could not help him without the recommendation from the mission where he belonged, the chairman wrote to Persia to ascertain if a recommendation could not be had from the mission there. The letter which came in reply is so plain and to the point, so full of information and sound sense that we know it will be read with deep interest by many who have been perplexed in regard to these same matters. Leaving out personal references, such as come from one classmate to another, we quote the letter almost entire:

OROOMIAH, PERSIA, Dec. 7, 1895.

In regard to your inquiries about E—, I am obliged to say that we have never made the recommendation he wishes for; and the station do not see the way to change their rule now. The young man was ready to study theology here in our well equipped school when he went to America. That school has been built up as the result of sixty years' effort on our part, and at a great expense on the part

of our Board. It furnishes just the education that is needed for this field and work. We help all needy students; and it only costs the Church twenty dollars a year on the field. You will see, then, how impossible it is to practically delare our education here a failure by endorsing the request of every young man who deserts us for America, and at the same time how wasteful it is to spend two hundred or three hundred dollars a year there, when we think that for our purposes we can do the work better on the ground for twenty dollars.

I wish very much that the good people at home understood the question better in all its bearings. It is constantly embarrassing us to have these men taken up there, educated, and totally unfitted for the very work they will have to do here. For example, we are here trying to raise up a humble, self-supporting church, a church that will not always depend on funds from America for support. Anyone will admit that anything that works against that principle is direct injury to the work. Our pastors here are expected to live as the people do, so that the people will be willing to support them. That is the principle that is applied the world over. At the present, the highest salary paid any of our pastors is one hundred dollars. Now it is impossible for any young man to go to America, get thoroughly Westernized, and be willing on his return to work on the same basis as his native brethren. Two hundred and fifty dollars is the very lowest that such men have been willing to take, or two and a half times as much as those here. The native church can simply never pay that; so it resolves itself into deliberately establishing a work on a basis that can never hope to be self-supporting—a principle directly at variance with all our orders, instincts, and ideas of what is right. So our stand on the matter is this: we cannot and will not oppose those who insist on leaving us for the West. We wish them Godspeed in all honest efforts to better themselves, and see no objection to their going into our American schools, provided they do it by working or paying their own way, as you and I did. I see no reason why they should be treated any better than we are willing to treat our own men, and am sorry that they are so petted at home—practically spoiled for us here. The honest, self-denying brethren who have stood by us and built up live churches, working for years at a salary of forty or fifty dollars a year, feel rightly hurt to see a man who has gone to the United States and had a little vanearing of Western polish put on him, who wears a standing collar and dresses in our style, put way above them and treated as if he were a different being. Are they not right? Should we not try to come down to the very simplest living consistent with health, rather than encourage them to rise to a scale so far above the style of the country? Now in all this I am discussing a principle, and have nothing to say against the worth or moral character of E—. Let him make his own way he will be a better man for it.

I have taken your time and written fully, because the question is one that has to be faced, and I want you to see our side of the problem, and to do all you can there to help us by getting others to see it in the same way. We cannot blame these young men for desiring to better themselves. Is the result of the Gospel work here? On the other hand, we cannot deny that there are very few openings here outside of those needed for the Gospel work, and these are limited. Our young men will naturally seek new openings and drift to America. All we wish is to see them stop working the missionary gag, and to lift themselves up the way the Armenians have, by their own efforts, and not by drawing the funds of our Church away from their legitimate channels, for the purpose of self-aggrandizement.

You will do us a great favor by letting your Presbytery and friends hear this letter, as giving the case from a missionary standpoint.

Very cordially yours,

a church on the Assembly's rolls that does not consider itself bound to respond to this call. There ought not to be a pastor preaching in a Presbyterian pulpit who does not feel his measure of responsibility for the success of this movement. There ought not to be a single member in any of our churches who does not contribute something for this Million Dollar Fund. It is a memorial fund in testimony of our recognition of God's gracious goodness to our Church during the quarter of a century past. Shall not our gratitude be measured by our gifts? If anywhere a small sum is contributed, yet with some proper proportion to the real ability existing, there can be no ground of complaint; but if anywhere there is a failure on the part of pastors and Sessions, they suffer loss. If, when the matter is plainly put before the people, there should be a failure on their part to respond, then the responsibility rests with them. Is it a privilege, or is it not, to help the cause of Jesus Christ on earth? In so far as our Church represents the cause and kingdom of God, in that much is this a call from God to us. And God's blessing rests upon giver and gift, when in obedience and love we give unto His and Him.

HELPING STUDENTS FROM FOREIGN FIELDS.

By Rev. G. B. F. Hallock.

The coming of young men from our Foreign Mission fields for the purpose of obtaining education in the colleges and seminaries of this country, presents a problem some part of which has to be met by the missionaries on the field, our mission Boards at home, many of our Presbyteries, most of our institutions of learning, and nearly all of our churches and pastors and charitably-disposed people generally. Even against the advice of the missionaries on the field the young men come, and in increasing numbers. So much money has been collected by them, so expensive is the method of collecting it, and so great has proven the risk of helping unworthy cases, that our Board of Foreign Missions has felt it necessary to publish messages of caution from time to time, and has stated that at best it is doubtful if in the long run good is done by opening our churches and purses to these peripatetic solicitors for personal help. As to the method being a very expensive way of assisting even the most worthy, we may state that a young Persian, in whom we are sincerely interested, who is visiting the churches, speaking and taking collections for the purpose of putting himself through a theological seminary, told us a few days ago, at the end of a tour of six weeks, that in that time he had collected \$150, but that his railroad fares and board bills had taken it all except a few dollars. When we contribute a dollar to the Board of Foreign Missions, ninety-five per cent. of it goes right into the work on the field. When we contribute a dollar to these men, the chances are that ninety-five per cent. of it will be spent in the expenses of gathering the money, and five per cent. goes toward educating the man. This is the ratio in the case just referred to, and there are reasons to think that one a typical case. Another element to be considered is the uncertainty as to whether the man, after collecting money to educate himself for the ministry and with purpose of returning to preach the Gospel to his own people, will ever become a

Anglo-Indian Education in Relation to Missions

By DR. E. M. WHERRY

Dr. Wherry *Aug 19 '17*
A study of the Apostles' work in the planting of the Early Church reveals their method of approach, which was first of all to the Jews and then to the Gentiles. In adopting this method they were not following the dictates of human wisdom, but were obeying the command of their Lord and Master when he said: "Ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." This command followed the general commission recorded in Matt. 28: 19: "Go ye therefore and teach all nations," or, as in Mark 16: 15: "Go ye into all the world and preach the gospel to every creature." The gospel was to be preached to all mankind; but the work was to begin with the Jews in Jerusalem and Judea, and to proceed thence to Samaria and to those scattered among the nations and to the Gentiles in the uttermost parts of the earth. The apostles followed this programme wherever they went. When Paul and Barnabas were sent to Asia Minor, they landed in Cyprus, and at Salamis, preached "in the synagogues of the Jews." Thence they crossed the island to Paphos and there found a Jew. Passing over to Antioch in Pisidia, they "went into the synagogue on the Sabbath day," their preaching resulting in many converts. Again, in Iconium they entered the synagogue and so preached that "a great multitude, both of the Jews and Greeks, believed." These references show that their policy was to gather, first, a band of believers from among the Jews and Jewish proselytes among the Greeks, and to constitute a local church, thus resulting in the rapid spread of the organized churches. Every congregation was instructed in the Scriptures and rendered capable of self-support and self-propagation. This policy was possible because of the widespread community of Jews scattered among the nations through the dispersion caused by the Babylonian, Grecian and Roman armies in the destruction of Jerusalem and the conquest of Canaan.

Those communities are paralleled by the domiciled communities of European Christians in the various cities and towns of India. Here is an ever-increasing community, loyally Christian and living in close touch with multitudes of Hindus and Muslims. For long, these people were shamefully neglected by the established churches and the missionaries, but the Roman Catholics founded convents and schools largely for this class, and, because of the apathy of the Protestant churches, many went over to Romanism; so that fully one-half of the Anglo-Indian community is within the fold of that church. Missionaries who were impressed by the great spiritual destitution among the Anglo-Indians, established union churches or preaching places in many cities and towns, and many of them still remain. In the seventies the Rev. William Taylor, afterwards Bishop Taylor, came to India as an evangelist. He looked upon these scattered and unshepherded European Christians as corresponding to the Jews scattered among the cities of Asia and Europe in the apostolic times, and he began the evangelistic campaign which resulted in Methodist churches in many places in India, Burma and Malaysia. Other churches were awakened to the importance of taking into account this element, small as it seemed. A full generation has passed since this renaissance of Anglo-Indian Christendom began, and we have in it a spiritual power able to make itself felt in both church and state.

As to the education of Anglo-Indians in relation to missions, notice, first, what is being done for them. The first benefactor in the establishment of schools for the Anglo-Indian community was Claud Martin, whose bequests for the establishment and maintenance of the Martiniere schools during four generations has given educational privilege to thousands of boys and girls.

For many years the only aid extended to the Protestant Anglo-Indians in the way of education was to permit

few boys and girls to attend the schools established by the missionary for the Indian Christians. The Woodstock School for Girls established in Landour in 1854, under the auspices of the Society for the Promotion of Female Education in the East, was intended in order to provide for the European community a girls' school under Protestant influences. This institution was afterwards taken over by the American Presbyterian Mission and continued as a school for missionary children, but, as before, open to the public. It has been greatly enlarged and recently a college department was added to provide for the higher education and special training of girls as teachers. Other European schools have been opened under mission and church control. The Philander Smith School for boys, begun in Mussoorie in the eighties, but afterwards transferred to Naini Tal, has been a great boon to Anglo-Indian boys. Having been advanced to the plan of a college, it does for Anglo-Indian young men what Woodstock does for young women. The Roman Catholic Church has done a great work for the Anglo-Indian community connected with their own church. As quite one-half of all Anglo-Indian children of school age are under instruction in Catholic schools, they have endeavoured to keep their children under Catholic influence. They also extend the privileges of these schools to many Protestants. And while they do not undertake to give to girls a college education, they have emphasised the importance of religious instruction.

In recent years, a great impetus has been given to education for Anglo-Indian children by the numerous railway schools throughout the Empire. Sixty-three such schools in India are established and maintained by the railway companies. Many orphan schools have also been established, providing both for orphans and for other children belonging to poor and destitute families. Many of these are under the care of the Methodist Episcopal Church; other schools, like the Wynberg in Mussoorie, are maintained by mission-

Men who came to call at night

XIV

By Rev. J. Sinclair Stevenson

The Friend of Little Children

At this time perhaps nothing is more important for this community than education. It should be practical. Our Roman Catholic friends educate boys with reference to livelihood, especially in the railway, telegraph and postal departments and in other forms of secular employment. For the girls they seem to have had in view the homes into which these are likely to be placed by marriage. They do not afford higher education so much as moderate education in the lower grades, with considerable attention to music and art. But they have not lifted them high enough. Private institutions have done more and have demonstrated splendid possibilities. The talents of those who are properly cultivated are not inferior to those of Europeans else-where. The institutions now established are insufficient and as yet too expensive. Many parents would gladly send their children to our schools, if they could afford to pay the fees for board and tuition. Hope has been kindled that the Laidlaw movement might afford stipends for children in the schools already established and that missionary schools should profit by them. Christian teachers are wanted for vernacular schools and the Government is looking for women nurses, doctors, dressers and compounders—a new avenue now opened for the employment of Anglo-Indians. By establishing training classes for teachers, kindergarten classes and science classes in high schools and colleges, many Anglo-Indians may be trained for service which, by God's grace, may greatly strengthen our educational, medical and evangelistical work. This work is within the province of the foreign missionary and helps to firmly establish the Indian Church.

especially in their welfare in times of sickness and bereavement; with a sincere interest in them as our neighbours, brothers and sisters. A patronising attitude will prove fatal to spiritual good.

Relation of Missionaries to the Native Church.—Action of the Executive Committee to be reported to the Assembly at Fort Worth: *Standard Apr 19 1905*

The subject of the relation of the missionaries to churches in mission lands and to the Presbyteries in those lands was referred by the last Assembly to the Executive Committee of Foreign Missions to report to this Assembly. This action was taken in connection with the adoption of the recommendation of the Ad Interim Committee on Memorial of the Korean Mission, which memorial requested that our missionaries in Korea be authorized to co-operate with other Presbyterian missionaries in that field in the formation of a Presbytery to which the relation of the missionary should be as follows, i. e.:

“The missionaries who are members of these Presbyteries shall be members of the same only so far as concerns the rights and privileges of voting and participating in all its proceedings, but ecclesiastically they shall be subject to the authority and discipline of their respective Churches, retaining their full ecclesiastical connection with those Churches. The relation of the missionaries as members of the Korean Church shall continue until such time as, by an affirmative vote of two-thirds of their number, the withdrawal from this relation shall be deemed advisable.”

The report of the Ad Interim Committee, which was adopted by the Assembly, declined to approve the organization of a Presbytery either in Korea or in China, to which the foreign evangelist should have the relation described above. Action to the same effect was taken by the Assem-

bly which met at Jackson, Miss., in 1902. We find that the Assembly in 1887 answered an overture from the Hanover Presbytery, in regard to the Presbyterian relations of foreign missionaries, that “no minister can constitutionally be at the same time a member of two Presbyteries; hence the transfer (of a missionary) to a foreign Presbytery involves the complete severance of previously existing Presbyterian relations, precisely as at home.”

It is competent, of course, for the Assembly to reconsider and take action contrary to these deliverances of former Assemblies. Whether such action can be taken consistently with the principles of our Presbyterian polity is an ecclesiastical question which the Assembly alone can decide.

As a question of mission policy, the Executive Committee is not prepared of its own judgment to recommend such action. The committee, however, recognizes the force of the fact that this policy is the one recommended to us unanimously, with one exception, by our mission in Korea, and agreed upon as best by all the Presbyterian missions working in that field. It is also the policy endorsed as best and wisest for the Presbyterian Church in China by a large majority of the Presbyterian missionaries in that field. To the question asked by our foreign mission, “Should not great weight be given to the opinion of the brethren who have grown up with the Church and know the conditions as no one else can?” we answer, unhesitatingly, yes. In view of this almost unanimous sentiment of the Korea and China Missions, the committee would feel constrained to waive its own judgment as to the general ecclesiastical policy to be pursued and acquiesce in the view of the two missions as a provisional arrangement.

Should the Assembly, however, decide that the request of the two missions can not be granted because of the inconsistency of the proposed plan with the principles of our Presbyterian polity, then the Executive Committee would recommend the following solution of the question at issue:

1. That the Assembly express its approval of the expressed desire on the part of our missions in Korea and China to co-operate with other Presbyterian missions in the organization of one United Presbyterian Church in each of those fields.

2. That the Assembly authorize its missionaries to take all such steps as may be necessary and as may be in conformity with the Presbyterian principles “to complete the formation and to secure the independence of the proposed United Presbyterian Churches in Korea and China.”

(See Minutes of Mid-China Mission, p. 242.)

For an authoritative definition of the rights and powers of the foreign evangelist, with reference to the organization of Churches in mission lands, the missionaries are referred to the action of the Assembly of 1881, adopting the report of an Ad Interim Committee, of which Dr. B. M.

Palmer was chairman (and Drs. Jas. Woodrow, Stuart Robinson, L. A. Lefevre, J. Leighton Wilson, T. E. Peck and J. B. Adger were members, as follows:

"The only feature that distinguishes the evangelist from the ordinary "minister of the Word" is that he labors to plant the gospel and the institutions of the Church in places where they do not exist. When his field lies within the territory of the Church as already organized, his powers are circumscribed within those of the court having jurisdiction over the same. As the Form of Government (Chap. V., Sec. IV., Art. VI., and Chap. VI., Sec. II., Art. I.) assigns the power of forming new Churches and of ordaining to office to a court, these extraordinary functions of the evangelist can be exercised only when expressly delegated by the court to him as its agent. When his field lies beyond the territory which the Church occupies, his powers are necessarily enlarged. There being no court to discharge these functions, the constitution recognizes as inhering in his office all the powers that are necessary to constitute the Church. He may organize Church and ordain to all the offices required to make them complete; and also, with a view to the extension of the Church, he has the powers to ordain other evangelists, both natives and foreigners, provided that the latter be not under the jurisdiction of a Presbytery at home, in which case the concurrence of said Presbytery shall first be obtained. As soon, however, as a court is created, even the lowest, his extraordinary powers cease within its jurisdiction, and can be resumed only in the region that is beyond; the guiding principle being that the powers of an evangelist can not supercede nor impair those which pertain to a court, either at home or abroad." An attempt to secure additional legislation on this subject in 1894 in the way of amendment to the Form of Government was defeated by the vote of the Presbyteries.

To this action of the Assembly of 1881 it is recommend-

ed that the present Assembly add an expression of its judgment that when there are two or more foreign evangelists working in the same field the powers described in the above paragraph, as a matter of ecclesiastical propriety, should be exercised by them jointly, provided they are not so far apart geographically as to make such co-operation impracticable.

When a sufficient number of native churches has been organized and a sufficient number of native ministers and elders ordained, with such geographical relations to each other as would make the organization of a Presbytery practicable, your committee recommends that our missionaries be instructed to use their influence to have such Presbytery organized on the basis of autonomy and independence of all foreign Churches. When so organized the relation to be sustained to said Presbytery by foreign missionaries working within its bounds, is a matter to be determined first by the native Presbytery, in the exercise of its autonomous power, and then by the Churches whose representatives the missionaries are in the exercise of their general powers of supervision and direction of the missionaries under their care.

In view of the above considerations, the Executive Committee deems it unnecessary at present to propose any new legislation to be enacted defining the relation of the missionaries to churches in mission lands and to the Presbyteries in those lands. The committee considers that the provisions of our Manual of Foreign Missions, as expressed in paragraphs 14 and 15, together with the above suggestions, are sufficient to meet the present requirements of the case.

Report on Foreign Missions.—The Executive Committee of Foreign Missions met in regular session at the mission rooms on Tuesday, April 4th, 1905.

Miss Rida Jouroimon, formerly of Knoxville, Tenn., but for the past two years a resident of Kiangyin, China, was, upon the urgent request of the missionaries of that station, appointed as a missionary to China and assigned to Kiangyin as her field of labor.

The annual report for the year ending March 31st, 1905, was presented and adopted, and the financial statement of the report is as follows:

The total receipts for the year were \$226,284.25. This is \$10,244.47 less than the receipts for the previous year. Of the total receipts \$6,280.43 were from legacies. Receipts from legacies the previous year were \$7,801.33. There was also an individual donation of \$25,000 last year, to which there was no corresponding gift this year. An advance payment was made to the missions on the first quarter

of the new fiscal year of \$10,895.09. This amount will be increased several thousand dollars by unused balances of appropriations for the year 1904 in our mission treasuries, which we are unable to take account of in our financial statement on account of delayed reports. The cash balance in the treasury at the end of the year was \$13,975.68.

The total disbursements for the year were \$———. The amount required for the outfit and travel of the large number of new missionaries sent out, and the duplication of orders by our African Mission on account of the loss of the Lapsley and the destruction of Ibanj Station, largely increased our expenditures over what they would have been under normal conditions. The committee is confident that with the help of our new Co-ordinate Secretary and the vigorous pushing of the Forward Movement, we will be able to carry on the work without financial embarrassment. It may be noted as a matter of encouragement that the receipts for the month of March were \$45,652.28, the largest amount ever received in one month in the history of our work.

Congo Boat Fund.—The response to our appeal for funds to rebuild the Samuel N. Lapsley has been most gratifying. The enthusiasm aroused in behalf of this fund was so great that there was diverted to it from the general fund not only a very large proportion of the contributions of our Sunday schools and Young People's Societies, but also a considerable amount of the regular contributions of the churches. Some embarrassment to our treasury has arisen from this cause, which we believe, however, to be only temporary; \$28,582.08 were received for this fund during the year. The amount received during the previous years was \$9,647.37. The total amount of the fund at present is \$38,229.45. Occasional contributions are still coming in, but we regard the collection of the fund as practically completed. Rev. T. Hope Morgan, of the English Baptist Mission, who has kindly acted as our business agent at Leopoldville, reports in his last letter that he had been unable so far to make any sale of the wrecked Lapsley, and that the prospect of realizing anything from that source seemed re-

mote. So far nothing has been charged against the fund on account of mite boxes, certificates and other expenses of its collection.

It is estimated that about one-half the fund will be required for the building of the steamer. About the same amount will be required for its transport and re-construction in Africa. The amount required for this latter purpose will not probably have to be paid out during the present fiscal year. The fund is now being drawn upon from time to time to pay for the original building of the steamer, and will have to be paid out in installments as the work of building progresses.

Immediately after the last General Assembly the Rev. L. C. Vass was assigned to the duty of preparing tentative plans of the kind of boat needed in our work. This work needed to be done very carefully, and Mr. Vass was occupied with it several weeks. The plans as drawn by Mr. Vass were submitted to the firm of Matteson & Drake, of Philadelphia, naval architects, who, in consultation with Mr. Vass, made the necessary changes in the plans and prepared drawings and specifications for the steamer. The plans thus finally completed were submitted to eight American firms and five British firms, with the request that they first bid upon the plans as submitted, and then offer criticisms and suggestions of changes by which the boat might be improved. The opinion of the naval architects was that not exceeding \$25,000 would be required for the construction of the boat as planned by them. The lowest bid received from any responsible American firm was a bid of \$34,100 from the Newport News Ship Building Company. One bid was received from the firm of Graham, Ritchie & Milne, Glasgow, Scotland, for £3,870. After these bids were received, Mr. Vass was instructed to appear before the committee for consultation. The matter was discussed with great thoroughness, and the decision was reached that the building of the boat in this country, under present conditions, was impracticable. Such changes in the plans as would have brought down the price to the point where there was a reasonable probability of the fund being sufficient to cover the cost of construction and re-construction would have resulted in a boat which, in Mr. Vass' judgment, could not be safely navigated on the Congo River. Mr. Vass, therefore, instructed by the committee at its meeting on March 7th, to

proceed to England for the purpose of conferring with the firm of Graham, Ritchie & Milne with reference to their bid, and also of obtaining bids from other British firms, if possible, and of having the work of construction begun at the earliest possible date.

The Forward Movement.—The work of the Forward Movement has been prosecuted as vigorously as was possible, under the circumstances. Rev. J. L. Stuart, Jr., and Rev. L. I. Moffet gave each about five months to the prosecution of this work before sailing for their field of labor in China. Earnest efforts have been made to use our Presbyterian committees and chairmen of Foreign Missions in the prosecution of the work. A considerable number of churches not strong enough to assume the full support of missionaries, but strong enough to take one or more shares in some of our stations, have been reached through this channel.

It is hoped that by persistent effort, and under the stimulus and direction given by the Secretary having charge of the work in the field, a much larger use can be made of these Presbyterian agencies during the present year. Many individual pastors have themselves presented the movement in their churches with encouraging results. The Co-ordinate Secretary having chief charge of Foreign Mission work in the field, elected by the General Assembly, declined the election, and the commission appointed by the Assembly was unable to fill his place until the 9th of January, 1905, when the Rev. James O. Reavis, of Dallas, Texas, elected by the commission and accepting the work, entered upon the duties of his office.

The committee desires to place on record its enthusiastic endorsement of this action of the commission, and its profound satisfaction at this addition to our working force. Since entering on the work, Mr. Reavis has visited all our Theological Seminaries except Columbia, which was visited by the chairman of the committee, and a number of our denominational schools; and has visited churches in all our Synods except that of Florida, giving special attention to the work of the Forward Movement in all these visits. The churches show their appreciation of the additional Secretary by requests for service at his hands far greater than he is able to render. A most encouraging feature of his work, so far, has been the enlistment of a number of individuals in the support of missionaries. The committee hopes for large development along this line during the present year.

"MERE DENOMINATIONAL DIFFERENCES"

The Lutheran — Dec 6, 1917

"The new world (after the war) will have problems too many and terrible to spare energy for mere denominational differences," declares a writer in the *Christian World* (London). He, however, protests against being understood to speak "as if principles for which the fathers stood were no longer of value to the churches and the nation." But he believes in facing the facts: "Before the war there was a decay of the spirit that held principle as a vital thing," a lack of personal conviction, a mental slackness, a common feeling that one form of religion was as good as another, "an attitude of slovenly agnosticism toward things religious," "a spiritual fatigue of the world and of the churches also"; naturally "controversies that made the sects" lost their meaning, their causes have really ceased to exist, there is "no ground in principle" why Methodists should be divided, why Congregationalists and Presbyterians should not come to a working agreement, why Baptists and Congregationalists should be competitors, and why even the Established Church and the Free Churches should not co-operate. In short, denominational differences have ceased to be living issues and out in the trenches all Britons are brothers and "white men." "Forgiveness of sins and life eternal in Christ Jesus are the themes that move and hold men out there, so that even clerics are getting their horizons widened"; "men on the field blame denominational squabbles for the impotence of Christianity in the world."

"Mere denominational differences." Much depends upon what is involved in the differences. There are differences that touch the very vitals of the Gospel and there are differences that touch only its periphery. Christianity in England would suffer little loss if Baptists were to cease laying stress on the *mode*—as they practically are beginning to do—if Methodists were to revise their views on conversion and not limit it to a particular emotional experience, if Presbyterians and Congregationalists and Episcopalians were to quit magnifying the importance of a particular form of church government as necessary for the perpetuation of the visible Church on earth. Such differences are too unimportant to justify external divisions in the Church of Christ. The Lutheran Church has had its believers in immersion as a lawful mode of baptism, and its emotionalists, and it is today thriving under Presbyterian, Congregational and Episcopal forms of church government; but the theologian in its precincts is yet to be found who would make any or all of these differ-

ences combined a justification for outward division or separation. Here it allows the widest range of liberty possible. Its supreme concern is for the Gospel—its integrity, its purity, its simplicity and its power. It wants a sure word of prophecy, a firm foundation of faith on which to build. Any uncertain teaching as to its unfailing source of authority, the Scriptures, or as to the Person, work and mission of Christ as revealed therein, it regards as subversive of the Gospel and as undermining its very pillars. If it contends against such teaching in its own midst and refuses to affiliate with denominations who confess and promulgate it, it is because it holds such teaching to be a menace to the integrity, purity, simplicity and power of the Gospel, and it has history to prove its contention.

Does it matter whether a Church permits its preachers to make concessions to agnostics and rationalists on such questions as the miracles of Christ, His virgin birth, His teachings concerning devils and angels, hell and heaven? Does it matter whether it permits them to cast doubt upon His deity, upon His teachings concerning sin and grace and justification and salvation through His vicarious atonement? Does it matter whether it yields to rationalistic tendencies which are fast eating out the heart of the Gospel and substituting for it a Christless ethics and sociology and humanitarianism? There are in the Presbyterian, Episcopalian, Methodist and Baptist churches earnest men of faith and prayer who deplore the decay of the spirit that holds faith and principle to be vital, who are troubled about the prevailing indifference as to matters of faith, and who cry out strongly against the rationalistic and agnostic teaching in their schools and seminaries just as much as we Lutherans do; but they are not sufficiently strong and united to purge their schools of their rationalistic leaven or to impose discipline upon their unfaithful preachers.

This indifference and faithlessness have greatly weakened the Lutheran Church in Germany and Scandinavia and become a source of much concern to those who are true to the old Gospel. It is in America, the land of promise and destiny, that the Lutheran Church as yet presents a united front. Though externally divided because of nationalistic differences and peculiarities, and because of certain doctrinal controversies born of deep-seated concern for the Faith, it stands as a unit in protest against the creed of Reason, known as the ever-variable "New Theology," and presents an unbroken front in loyalty to the Gospel. Its teachings on Word and Sacrament, on sin and grace and salvation, on the

whole Gospel as it stands revealed in Christ Jesus, are the same in essence and spirit in all the Lutheran seminaries and pulpits of the land—with only here and there a weak and dissonant voice—and if this united front is to be maintained, it is clear that the Lutheran Church in America can not, whatever high regard and love it may cherish toward those in other folds who are fighting an almost hopeless battle for the Faith, in their communion, join with safety in unionistic schemes and movements. The differences that separate the Lutheran and Reformed wings of the Protestant Church are more real and vital than they were in Luther's day, when Calvin and the Church of England might almost be said to have been Lutheran. The cleavage since that time has become wider, not narrower, because of the rationalism and agnosticism that is now in the air. The Lutheran Church must set its face against it like a flint or be lost in the unitarianism that is now afflicting Protestantism.

A WARNING TO YOUNG PHYSICIANS.

BEIRUT, SYRIA, February 14, 1899.

DEAR EDITOR: It is not often that a foreign missionary feels impelled to warn young men, especially medical graduates, against joining a Medical Mission. But a letter just received from Kingston, Canada, obliges me to speak out.

A young "final year student in medicine of Queens Medical College, Kingston, Ontario," writes me under date of January 11th that he and two other students have been invited by Dr. E—, "President of the White Cross Medical Missionary Alliance," to go with him as medical practitioners to Palestine, their fare to Palestine to be paid by the Alliance; a complete outfit to be given them for going into the field of medical work *on arrival at Jericho*, the headquarters of the Mission, in a location for practice to be provided; a guarantee of plenty of work, for which we must accept pay in cash in all cases where patients can afford it, and otherwise accept labor, produce, various articles, etc. Dr. E— also guarantees \$25 a month and says that no doctor in the work has yet made less than \$75 a month.

In return for these privileges the young men are to agree to remain with the organization for two years; to give twenty-five per cent. of their earnings to the society for that period and to be subject to the Turkish government.

The young student asks whether the work will be fully as remunerative as Dr. E— promises and whether there is any danger of their being left in the lurch among a wild people. He explains that they have not been asked to go as missionaries in the true sense of the word. "Our only missionary work is to treat all who need it" on the above terms.

He also adds that Dr. E— is taking with him *twenty-five* young graduates in medicine, and that the treasurer is Count Carolly of Brooklyn, New York. The writer also says that his family friends wish some guarantee of the soundness of Dr. E—'s statements and also proof of the financial backing and the surplus funds of the Society.

I have no knowledge of Dr. E— or of the treasurer, but I know something of Jericho and the surrounding country and have therefore written this young medical student, dissuading him and all other medical students from entering on such an extraordinary under-

taking. It is difficult to be patient with such a quixotic scheme. Of all the spots on the face of the earth, Jericho would be the last one to be chosen as the *headquarters* of a paying medical mission.

I have written to this young man: 1. That Jericho is the lowest place on earth, being 1,300 feet below the level of the Mediterranean.

2. That its climate is pestilential and that from May to November no white man can live there on account of the depressing heat and poisonous malaria.

3. That the entire population according to Bædeker is not more than 300, and if they were all well-to-do farmers they could not support a single medical man.

4. But they are Arabs of the lowest and most vacant and worthless type, a bye-word and a proverb in the whole land. They are thievish, lying, filthy and morally degraded, poor, beggarly and abject, lazy and half naked. Their highest aim is to dance around the tents of pilgrims and tourists. The hotels built there recently are for travelers and are managed from Jerusalem.

5. As to the population accessible from Jericho, the Bedawin of the Ghor on the north, and of the mountains of Moab on the south-east, and of the wilderness south of the Dead Sea, are poor, predatory and uncertain.

6. As the object of this "Mission" is to charge fees for medical services, it must be borne in mind that Jerusalem, Bethlehem, Jaffa, Gaza, Nablous, Nazareth and Tiberias are supplied with a large number of medical missionaries, many of whom are forbidden to take fees, so that independent medical practitioners cannot earn their bread. Graduates of our medical college in Beirut find it impossible to live in Palestine, as the people will not pay for what they can get for nothing.

7. The proposition to send twenty-five or ten or five or even one medical missionary to Jericho as "headquarters" of a Mission which is to be supported by fees strikes our medical men here as absurd.

8. Missions are generally established at great centres of population or where large numbers are accessible. But the great want at Jericho is population. What Dr. E— proposes to do with twenty-five medical graduates, I cannot imagine. The Turkish government will not allow Europeans to live among the Bedawin, as they suspect them of being military agents fomenting rebellion against the government. And the Bedawin are the only people there. If these lines are read by any of the medical graduates proposing to locate in Jericho, I would advise their reading "The Land and the Book" on Jericho, or Bædeker's or Murray's Hand-Books to Palestine, and to consult Professor William H. Thomson of the Medical College, New York.

As a Christian and as an American of some forty-three years' experience in this land; I would warn all young men against entering on work at Jericho on the terms above stated. Such a scheme can only result in disaster.

When David sent his servants across the Jordan on a kindly errand, and Hanan shaved off one-half of their beards, David sent word to them, "tarry at Jericho until your beards are grown."

I would recommend these young men to tarry in the United States until their beards are

grown, or at least until some better field of labor is opened to them.

In China or in Africa medical missionaries can find men by the hundreds of thousands, and the door is now open. Why should medical men be sent to a "howling wilderness," or to a land already overstocked with medical practitioners? Yours sincerely,

HENRY H. JESSUP.

—The Church Missionary Society in its policy to turn away no suitable candidate for missionary work because of lack of funds, is setting an example of faith which cannot fail to have an elevating and purifying effect on all missionary work. If societies were to be reduced to business machines with so much income which fixed the expenditures, then their day of usefulness would be over.—*The Christian*.

Handwritten note: *Handwritten note: Nov 11, 09*

R. 11. 1909.

CORNWALL SCHOOL.

Records of Some of the Pupils Who Attended It.

TO THE EDITOR OF THE SUN—Sir: In an article on the "Old Cornwall School" THE SUN mentioned one teacher and his assistant. At the head of the school were successively Edwin Welles Dwight (reverend afterward), the Rev. Herman Daggett and the Rev. Amos Bassett, D. D. There were about half a dozen assistants in the ten years of the existence of the Foreign Mission School at Cornwall.

There were in all 100 pupils, whose names and nationality may be found in the revised edition of the "History of Cornwall, Conn.," by the Hon. T. S. Gold. One of these pupils was an ordained minister, who preached for thirty years to the Choctaw Indians, his native tribe. Another Indian was a schoolmaster and at least three Hawaiians served in that capacity. One pupil became a physician of some prominence and practised his profession over half a century. One Cherokee was the secretary of the legislative body of his nation and had a chief hand in the drafting of its constitution; a second was a Judge of its supreme court, and a third was a noted editor of the *Cherokee Phoenix*.

These samples will be sufficient to correct the statement that "no Savage returned to his savagery, qualified to act as missionary, physician, surgeon or schoolmaster." Yet it is to be confessed that relatively few became useful in the missionary work for which it was intended that the school should prepare them. Some helped as interpreters for a time and even as translators—David Brown rendered the whole New Testament into Cherokee from the original Greek—but generally they were in gifts and training so inferior to American missionaries that they were shelved before long.

The geography of the article to which I have referred is wrong in speaking of Cornwall as on the ridge between two rivers; it is in a valley where a member of the Connecticut Legislature once urged that the county seat be located because it would save building a jail, for if one ever got into it he couldn't get out.

Cornwall became widely known because of the mission school. A traveller from Liverpool visited it and gives an account of it in his published volume on America. It was sometimes classed with Yale College as one of the chief institutions in Connecticut. A baron residing in Switzerland was one of its chief benefactors, to the amount of toward \$2,000, I believe. It brought contributions from Georgia and the Indian Territory, so that it was hardly "almost unknown in the proximate beyond." The United States Government paid \$400 a year for pupils educated in it.

The "first roll of pupils" was not twenty-five, but twelve, the list given being of some years after the school began. The rise of the American Board of Commissioners of Foreign Missions was not, as your article said, from the coming of heathen to American shores, but the school took its rise therefrom, and especially from Henry Obookiah (Opukahai), whose biography was printed in half a dozen editions in English, and in modern Greek, Choctaw, Dutch and Hawaiian, and circulated as far away as Kamchatka.

E. C. STARR.

CORNWALL, Conn., November 9.

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"Behold . . . these from the land of Sinim (China)." (Isaiah 49).

READERS of the LEAVES OF HEALING must have observed for years that God has laid the land of Sinim, which we believe to be China, very much upon our heart.

There has not been a single day for four years that China and Japan have been absent from our earnest thoughts and prayers.

We have been reading many works upon both these countries, and are still keeping ourselves well informed concerning current events and the present position of Christian work and also of practical affairs in these lands.

Scores of missionaries are in correspondence with us, and some have come to Zion, and some are coming, and some are about to come. Many are weary of the almost fruitless toil in connection with the missions of the apostate denominations. The Little White Dove from Zion has come to them with LEAVES OF HEALING, and has opened up for them possibilities of power and blessing in the rapid and thorough evangelization of the heathen such as they had long and vainly looked for.

Not only so, but from the wide field of the China Inland Mission, one of the strongest and best of the Missionary Societies outside of Church organizations, many missionaries have set their faces Zionward.

On December 20th, last, our beloved brother Stanley P. Smith, of Lu-an, Shan-si, North China, wrote to us a long and interesting private letter, enclosing certain correspondence between the founder and Superintendent of the China Inland Mission, Rev. J. Hudson Taylor, and himself.

We feel that the time has come for us to give these important letters to the missionary world, especially since receiving this week a number of later private letters, dated January 30th. We leave the letters to speak for themselves.

Later on we shall have occasion to refer to them, and meanwhile we hope that all our readers everywhere will consider them most carefully and prayerfully.

God save China!

God save Japan!

God save the heathen world everywhere!

Zion is coming, O children of Sinim, with the Gospel of the Glory of God! "Go Forward!" is the motto of Zion for 1899.

God helping us, Zion is going forward into the Orient with the Old-Time Religion, clad in all the glory of the restored Church.

That Church is the Christian, the Catholic, and the Apostolic Church of God, which Christ has purchased with His blood, and in which the Holy Spirit manifests His glorious gifts.

Zion is determined to establish the Kingdom of God in the hearts of the five hundred millions of Sinim and the Land of the Rising Sun.

Letter of Rev. J. Hudson Taylor to Rev. Stanley P. Smith.

CHINA INLAND MISSION, SHANGHAI, 23rd May, 1898.

DEAR MR. STANLEY SMITH.

I am sorry for the trial you have had in connection with the death of the woman who came for the cure of opium smoking.

Thanks, also, for copy of letter to Marshall Broomhall. I am sorry that your church makes such things as foot-binding, non-smoking tobacco marriage questions conditions of membership. Insofar as these things

church rules before you took over the work, the responsibility does not rest with you. I cannot see that we have, however, any Scriptural warrant for the exercise of church discipline, excepting in very grave cases of immorality, among which I should certainly class the production, sale or consumption of opium.

Do you not think it is really dangerous to attempt to go too far in being conscience-keeper for our members?

Be this as it may, in reporting cases of discipline to other churches you can scarcely expect them to practically add your rules to their own by excluding from their communion recognized believers who have failed to observe local and human requirements. Were I the pastor of a church, I certainly should admit to the Lord's Table women with cramped feet, for instance, who did not feel that God required them to open their feet, while I would exhort them, if free, to do it, to show their love for the Master openly.

So with regard to any whose only offense was smoking tobacco, or even showing a bad temper. Does it not seem, dear brother, as though the Lord was showing us how very fallible we are, and how frequently our hasty conclusions need to be modified by further study of His Holy Word, that we may learn to be very charitable to those who differ from us in judgment, or fail to come up to a standard which we may now recognize but at another time depart from?

I am sorry to write hastily on an important subject. With much love and sympathy,
Yours affectionately in Christ,

J. HUDSON TAYLOR.

P. S.—It is a profound mistake to go back from the dispensation of grace to that of law (see Gal. iv, 26, 30, 31; v 1; Col. ii, 20-22). Let us trust the Holy Ghost by the new life, to bring about all that is wanted, through His power in the teaching of the truth, not by the constraint of *our* rules. J. H. T.

Reply of Rev. Stanley P. Smith to Letter of Rev. J. Hudson Taylor.

LU-AN, December 19, 1898.

MY DEAR W. HUDSON TAYLOR.

I am writing a copy of a long letter, originally bearing date of July 12, in answer to yours of the 23d of May, of which last I enclose a copy to refresh your memory. I have waited over five months before sending it to give me plenty of time for reflection and prayer, and now send it beseeching God's blessing.

I express my opinions freely, for you have once or twice asked me so to do if anything occurred to me which would be for the good of the Mission. From this point I copy the said letter:

As regards my letter concerning the poor woman who died here, there is one point I would like to make clear before I proceed to answer your letter. I said toward the end of it words to the effect that because Paul urged Timothy "to take a little wine for his stomach's sake," therefore the principle of medicine must be admitted.

I would absolutely withdraw that admission, for it would have been perfectly easy for Paul to have recommended some drug to Timothy if he had so wished. This thought came to me with power just after a fresh time of consecration to the Lord some few months ago.

I feel convinced in my mind that doctors, drugs, hospitals and dispensaries are not after the mind of the Lord in the mission field. Their advent writes "Ichabod" upon a mission conducted on the lines of faith in the Invisible yet Omnipresent and Omnipotent God.

I think I am correct in saying that they cannot be supported by one line in the New Testament. They are directly opposed to the great Missionary Commission of our Lord (Mark xvi, 15-18) and to the command of the Holy Ghost through the Apostle (James v, 14-16). They exalt "Western Science" but not the Lord Jesus Christ as the Healer of His people.

And here, too, I do not feel it to be out of place to digress and humbly but firmly bear my testimony against the compulsory rule of vaccination for missionaries of the China Inland Mission.

No doubt worldlings can point triumphantly to unanswerable statistics in connection with vaccination; as will also upholders of those terrible Contagious Diseases Acts speak of the lessening of venereal disease. But surely the question for the Christian is calmly before God to ask himself, "Is this of the Father or of the world?" Would Christ Himself inoculate His children with cow-pock virus—a deadly poison, producing disease to prevent disease?

Christ is represented as "the Saviour of the body," but if the drugs of the *Materia Medica* and the inoculation of these bacteriologists are so needful to the health of "His own which are in the world," I ask reverently why did He not give some prescriptions and instructions.

But, exactly to the contrary, He tells us in His Word that *Φαρμακεία*, "the use of any kind of drugs, potions or spells," is one of the works of the flesh. (This word is, unfortunately, translated "sorcery" in Gal. v, 20.) God classes *Φαρμακοί*, "those who deal in drugs or poisons"—translated "sorcerers"—with the fearful, unbelieving, abominable, and liars, in Revelation xxi, 8. I do not believe for a moment that Paul would have submitted to vaccination, and yet you would have lost him to the China Inland Mission.

I believe that before the judgment seat of Christ you will have cause to regret that rule. To my certain knowledge some men of the most exalted spiritual type have been excluded from joining the China Inland Mission *solely* on this ground, and have come since to China in other connections—sent of God.

The China Inland Mission is actually taking lower ground on this point than worldly courts of law. I was reading today (in a paper called LEAVES OF HEALING, edited by Dr. Dowie, which paper I most earnestly commend to your notice) of a case in Illinois where a Board of Health brought action against certain parents, then seeking admission for their children to school, the directors absolutely refusing admission on the ground of the parents objecting to vaccination. The case was tried in three courts, the last being the Supreme Court. The Court used the following emphatic language: "It is a matter of common knowledge that the number of those who seriously object to vaccination is by no means small, and they cannot be denied of their rights to protect themselves.

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and those under their control from an invasion of their liberties by a practically compulsory inoculation of their bodies with a virus of any description, however meritorious it might be."

To take the very lowest ground, the rule might at any rate be relaxed in the case of those who took full responsibility of their own action.

If, instead of catering for "medical missionaries," we of the China Inland Mission were exhorted to get together over the twelfth chapter of I Corinthians, confessing our "ignorance" of the glorious spiritual gifts, therein enumerated, and were so led to "covet earnestly" these said gifts, together with the crowning tenth gift of love, in I Corinthians, xiii, would not we be more after the mind of the Spirit?

Instead of this we have these medical missionaries (those *rara aves* whom worldlings so patronize, except that some of them say it is a pity that the noble profession of medicine should be desecrated to the base ends of proselytising!) with their hospital reports, the sum total of which goes to prove that God is *not* the Healer of His people, and that Jesus Christ is *not* the same yesterday, today, and forever. This is the case in the matter of Christians being doctored; and as for the heathen, the Medical Missionary, his medicines and knives get the glory—but not the Christian's God, for the work might be done by an atheist.

And finally, before I touch on the rules which you think I have unwisely made for this church, I would mention one more of the China Inland Mission rules for your prayerful consideration; namely, the pig-tail.

That it is a very dirty, unmanly and dishonorable custom I suppose most of us feel, but most of us are glad to submit to that for Jesus' sake if, perhaps, we may by it get nearer the natives. But that it is wise to exclude a man from the Mission solely on that account, I cannot see, especially if he have conscientious Scriptural scruples founded on I Corinthians xi, 14, "Doth not even nature itself teach you, that, if a man have long hair, it is a dishonour to him?"

And now to your letter of May 23.

You say, "I cannot see that we have, however, any Scriptural warrant for the exercise of church discipline, excepting in very grave cases of immorality, among which I should certainly class the production, sale, or consumption of opium"

As instances of Scriptural warrant for excluding from the Lord's Supper I would cite:

Matthew xviii, 15-17—One who has sinned against a fellow believer and refuses to hear the exhortation of the one sinned against, two or three others, and finally the church or congregation.

Roman xvi, 17—"I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them."

I Corinthians v, 11—"But now I write unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolator, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat."

II Thessalonians iii, 6—"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us."

II Thessalonians iii, 10—"For even when we were with you, this we commanded you, If any will not work, neither let him eat. For we hear of some that walk among you disorderly, that work not at all but are busybodies."

Fourteenth verse—"And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed."

The three rules you touch on are foot-binding, non-smoking tobacco, and "marriage questions"—which last to be more explicit and clear is, that a believer should not marry an unbeliever.

The first two were church rules previously to my taking on this work, but the whole three I thank God for and endorse with all my heart. Each year shows me more clearly their wisdom and their scripturalness. But I will touch on each in detail.

Before doing so, I would remark that our Lord's three-fold condition of discipleship was, as laid down in Luke xiv, 26, 27-33: "If any man cometh unto Me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, *he cannot be My disciple.*"

"Whosoever doth not bear his own cross, and come after Me, *cannot be My disciple.*"

"So therefore whosoever he be of you that renounceth *not* all that he hath, *he cannot be My disciple.*"

This is of the Gospel and belongs to "the dispensation of grace," and however hard you may think what you call our "human requirements" here, yet every one who would be finally saved must sooner or later meet with our Lord's "hard saying," which to some will be the stepping-stone in obedience to their full salvation, or to others the stumbling-stone in disobedience to their perdition and falling away.

You certainly mistake us here if you think (as your letter plainly implies) that "by the constraint of *our* rules" we expect to make men holy, and that we have fallen into "the profound mistake" of going "back from the dispensation of grace to that of law."

If we are to have no "rules" at all, then why do you yourself insist on rules concerning opium—not to mention vaccination and the pig-tail? My co-workers here will, I think, bear me witness that I seek by the power of the Holy Ghost to present Christ in His Majesty and Plentitude as the only remedy for our sins, and by His indwelling Spirit the only Highway of Holiness. Nevertheless, I am thankful for rules—a church without them "is a field without a hedge."

As to the God-dishonoring, accursed and cruel custom of foot-binding, I stand amazed that the Church of Christ in China should have two thoughts on the matter, seeing it denies the very Creatorship of God.

Some missionaries are deluded by the devil on this point. I heard one of the highest missionaries in the China Inland Mission say some years ago that he "liked" the crushed feet and "thought them pretty." We have only to ask ourselves, "Is that custom of God or of the devil?" to know that for the moment he was in league with the devil in uttering that heartless and abominable sentiment.

"Ye are an epistle of Christ"—so every so-called "Christian" (!) woman with bound feet proclaims that foot-binding is worthy of Christ and assents to over 100,000,000 of her sex being dishonored, crippled and subjected to a life of pain.

I have doubts, grave doubts of the heart, of the Christianity of any woman

The only consistent position, it seems to me, is to wash one's hands entirely
keep him out of the church for selling opium—which was bought by me!
your rule, have to deny him the right of church membership. I would have to
opium. Yet if the producer of this lived around Lu-an Tu, I should, acting on
dollars' worth of morphia. This would represent ten times the amount of
point, when I used to do opium refuge work, in one year I purchased seventy
in opium is 9.11 per cent, say 10 per cent. Before my eyes were opened on the
ing him church membership. Squire informs us that the amount of morphia
opium and yet forbid the supply, or relegate the supplier to perdition by deny-
The law of supply is regulated by the law of demand. You demand much
your full sanction and approval.

in the drugs they use require an immense amount of opium or morphia) have
sale, or consumption of opium," while at the same time opium refuges (which
ing the church) in the case of those who have ought to do with "the production,
church membership (and excluding church members subsequent to their enter-
Here I may say there seems to me a great inconsistency in the refusing

Christ, "whom we preach, warning every man and teaching every man that we may present every man perfect in Christ Jesus," "till we all attain to the measure of the stature of the fullness of Christ."

Now, would Christ smoke? And should Christians smoke? No, it is sin. You quote Colossians ii, 21-22: "Handle not, nor taste, nor touch . . . after the precepts and doctrines of men." But "it is written again," "Touch no unclean thing; and I will receive you, and will be to you a Father." (II Cor. vi, 17.)

Tobacco is of the world, the flesh and the devil.

What have Christians to do with it? Is it "unclean"—that vile weed and poisonous nicotine? Then "touch not!" That is God's command, not mine. "Let us cleanse ourselves from all filthiness of the flesh and spirit."

There is an insurance company which has calculated that human life is shortened by eight years if a man uses tobacco—of course there are exceptions—but this is thought a wise calculation by prudent worldlings. I was struck in reading about Jerry McAuley, in *The Christian* of April 14, 1898, that "he fell five times during the first year of his new start, but was persuaded by friends to give up tobacco, and never fell afterward."

We have here a weekly communion and nobody is allowed to partake whom we *know* has used tobacco. Perhaps some will keep on abstaining from the Blessed Supper to have their filthy pipe. Well, we will reprove, rebuke, exhort, up to a certain point, and if all is unavailing, off their names will go. Verily they have said to the precious bread and wine, "Our soul loatheth this light bread; it is not as good as a pipe of tobacco."

Such "Christians" may swell a church roll. But will they be written in heaven? Thither shall enter nothing that defileth.

There is a church not far from here which will not go full length with us on the tobacco question, but takes up the half-way-house line of refusing to let any one hold office or take services who smokes. That is, if you smoke you are clean enough to sit down at the Sacred Table of our Lord, but not clean enough to lead a meeting.

As to "marriage questions"—the two words are so utterly indefinite, when my letter to Marshall Broomhall, which you saw, was so definite, that I am sorry you did not use more definite language.

In plain language it is this: We do not permit the marriage of believers with unbelievers.

The case was that of a church member, a widow, one who had better never have been baptized. She got an utter outside heathen girl for her boy, and in the face of the plainest warnings from us, grounded on the Word of God, persisted in her obstinate course. A more wicked, unreasonable and utterly needless (for there were Christian girls the boy could have been betrothed to) bit of sinning it is hard to imagine.

Of course, after repeated warnings, we took her name off the list. Her daughter, a church member, was mixed up with it and was guilty, but as later on she protested to her mother not to go on with the matter, she had extenuating circumstances; so we only took off her name for six months. I mentioned it to Marshall Broomhall, asking at the end of the period her name might be put on again, if in other ways satisfactory, as in the meantime she was going with her newly-married husband to those parts. Marshall Broomhall wrote back he was willing to do as we suggested.

The step we took had the full approval of Mr. Bagnall, our Superintendent, and we hope and trust the approval of God. If churches in the China Inland Mission permit the marriage of believers with unbelievers, I can only say I am sorry to hear it. It shall not be so in Lu-an, by God's help, if I have power to prevent it.

Finally, you speak of "how very fallible we are" and "how frequently our hasty conclusions need to be modified." The former I admit sadly but most fully. As to the latter, we should always have grace to admit when we have been wrong and modify or change whatever is so.

But if by that you are referring to my views on Divine Healing, I would say that in the stress and strain of that young woman dying my clear vision of the truths that circle round Divine Healing became dimmed, and I thought I Timothy v, 23, licensed medicine. But closer communion with the Lord, some time after, taught me it was not so.

I see now that I Timothy v, 23, by no means sanctions the medical poisons of the day, nor says "Amen" to the British Pharmacopeia.

The Forgotten Fundamental

KEITH L. BROOKS

"By this shall all men know that ye are my disciples, because ye have love one toward another." John 13:35.

Fellow Fundamentalists, are we not in danger of overlooking one of the great fundamentals? It isn't in our creed, yet its importance may clearly be seen from our Lord's statement which I have quoted above. I have been hearing people say: "If creed does not lead to Christlike conduct toward a brother in the Lord, of what use is it?" I have seen the finger of scorn pointed at some who have taken a conspicuous place in the fight for orthodoxy, and I am just wondering if our cause is being endangered in some quarters by the failure of any of us to wear the badge of discipleship which our Lord designed. It is just the kind of a trick we might expect the Devil to play on us in this crucial hour, for he well knows that a Christlike man is the most powerful weapon the church has and little does he care for our orthodoxy if he may keep us from wearing the badge of brotherly love.

I feel this to be so important to our cause right now that I ask your consideration of a few thoughts along this line. We must not get away from the thirteenth chapter of First Corinthians. We have come upon a day when we must have more living sermons—the living Christ in men true to the faith once delivered, and if we strengthen our lives at this point, it will mean unspeakable gain to our cause.

Called—On Condition. Upon completing his contract with the church that he had been serving, a student evangelist in Guatemala received the following note from the session:

Dear Brother:

This session wishes to convey to you the action taken by this congregation, which is as follows: To extend to you a second call (or contract) if you are willing to correct the following faults: (1) To stop pounding the pulpit; (2) to give attention to and be courteous to the unbelievers; (3) to take care in the use of indiscreet language; (4) not to correct your wife during the services; (5) not to select Bible passages that might scandalize the public; (6) not to sit down in the prayer meetings when the brethren are kneeling in prayer; (7) to stop clapping your hands for attention during the sermon; and (8) to be more considerate of the children.

Please reply this afternoon before this meeting ends if you will, or will not, accept this call.

Signed,

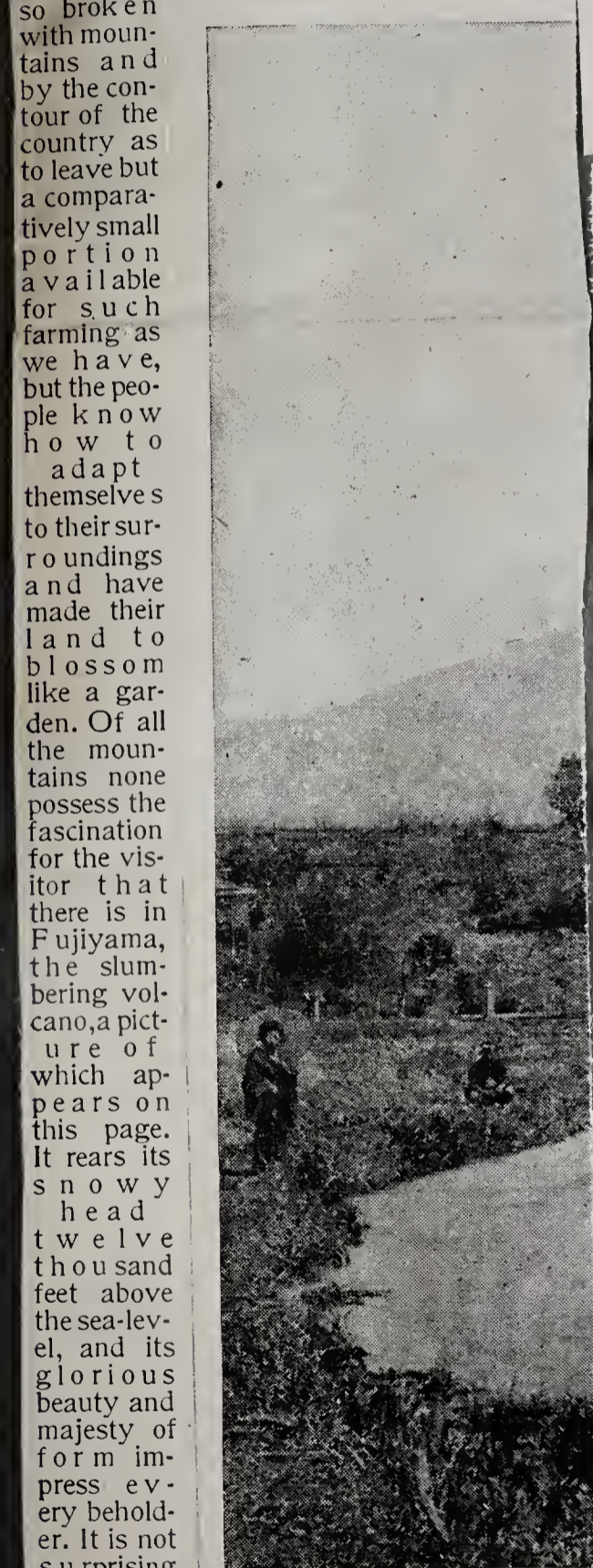
CLERK OF THE SESSION.

A NATIVE MISSION IN JAPAN. Aug 29, 04

Peculiarities and Beauties of The Land of the Rising Sun—The Great Sacred Mountain—The Light of Social and Political Progress with Spiritual Darkness—Mr. Kato's Tokyo Mission—A Native Aggressive Christian Effort.



JAPAN has for many years past been the theme of writers and artists, who have studied it with delighted interest. Its name means, in the Chinese dialect from which it is derived, the land that the sun comes from. Stretching with its contiguous islands almost from the Arctic Circle to the Tropic of Cancer, it has an endless variety of climate and weather, and an equally varied vegetation. Its surface is so broken with mountains and by the contour of the country as to leave but a comparatively small portion available for such farming as we have, but the people know how to adapt themselves to their surroundings and have made their land to blossom like a garden. Of all the mountains none possess the fascination for the visitor that there is in Fujiyama, the slumbering volcano, a picture of which appears on this page. It rears its snowy head twelve thousand feet above the sea-level, and its glorious beauty and majesty of form impress every beholder. It is not surprising that the superstitious veneration of the past times have surrounded it with sacred associations and mythical traditions, and have made it a veritable temple where thousands still go every year to worship. Its ascent has to be made on foot, and the pilgrims spend two days in making the jour-



ney, halting by the way at resting-places provided specially for their accommodation, and sleeping on the summit, that they may worship the sun at its rising.

But it is with the people, rather than with the country, that the Christian's interest is mainly concerned. The aggregate area of the four islands is only 157,000 square miles—about the size of California, yet the population is nearly forty millions. Within this generation they have suddenly revolutionized their social and political life, and have emerged from feudalism into constitutional liberty with a rapidity unknown in any other nation. It is saddening, however, to learn that while Japan has been eagerly adopting Western ideas in her government,

modes of education, and even in dress, she has been slow to accept the religious faith which is at the base of Western progress. In spite of the earnest labors of the missionaries, the number of Protestant Christians in Japan is under forty thousand and, while there are only 377 Protestant churches, there are 108,112 Buddhist temples and 193,242 Shinto Shrines. But among the small number of Christians there are some whose hearts God has touched with his Spirit, and aroused to a sense of the urgent need of their country. It may interest our readers to know some facts about one of the efforts that is now being made in Japan as a result of this concern.

In one of the most densely populated districts of the great city of Tokyo, a district where trade, and manufacture, and business of all kinds create an atmosphere of their own, where life is eager and restless, and men and women of all classes congregate—a modest building is devoted to Christian work. A notice in Japanese characters, hieroglyphics to the Western visitor, but legible enough to the native, is conspicuous at its doors, notifying the passer-by that the Jesus religion is preached and explained within, every evening and

three times on Sunday. This is the headquarters of the Tokyo Mission. It is situated on the street called Yumicho Kyobashi, a street of hurrying throngs, of busy workers, a thoroughfare used daily by

many thousands of business and professional men. At night, audiences are gath-

ered numbering from seventy to a hundred persons, and on Sundays every part of the building is occupied and over a hundred and fifty persons hear the Gospel. This building is not a church; there is no church organization and the audience is a changing one. When the same person is seen there night after night and manifests in other ways an interest in religion, he is advised to see one of the Christian missionaries in Tokyo, and if he becomes a Christian he connects himself with an organized Church. This building is an outpost, or in some of its features a recruiting station for the cause of Christ in the city.

Its founder and superintendent is Rev. Satori Kato, a typical Japanese gentleman, animated, intelligent and courteous. He is now on a visit to this country and has given



THE CHRISTIAN HERALD some interesting information about his mission and the work he is trying to do there. On a former visit to the United States, he was deeply impressed with the value of the work done in the mission halls of our great cities in reaching the non-church goers and the great masses of the people, who need to have the Gospel carried to them as they do not seek it for themselves. The conviction was forced upon him that there was urgent need for such work in his own land. Here the people are nominally Christian and in theory recognize the value of the Christian religion and their own need of it, though in practice they neglect it. But in Japan, it is regarded as a religion of aliens, an imported article, which the patriot is inclined to consider inferior to the ancient faiths of his people. There is, therefore, the greater need for aggressive work that the people, who are little likely to go to the missionaries of their own accord, may hear what Christianity really is and realize the truth that Peter proclaimed long ago in Jerusalem, when, having preached Jesus, he declared, "Neither is there salvation in any other."

Especially in his own city of Tokyo, Mr. Kato felt that such an effort was needed. It is a city nearly as large as New York with a population of a million and a half, covering an area of fifty-eight square miles. How long would it take with all the missionaries of all denominations to evangelize such a city? Nor is size the only difficulty. The language, the customs, the ways of thought and life are all in startling contrast to those of America and other western lands,

Again and again people have said (referring to some Liberalist), "But he is such a Christlike man!" Many have clung to preachers whose sermons did not line up with the Bible because of this very thing. Too often the comparisons made between the Liberalist and Fundamentalist in this regard have resulted unfavorably to Fundamentalism. Brethren, should this be so?

Now, I am aware that the man who denies the new birth cannot have the real love of the Holy Spirit in his heart. It must be counterfeited fruit. But be that as it may, it is a sad day for us if it can be said of men who deny the great verities of the faith, that they can more closely imitate the character and the spirit of our Lord Jesus Christ in their relations with their fellowmen than some of us who claim to be the defenders of orthodoxy. It cannot, of course, be true on any wide scale, yet how serious a blow it is to the whole body when even a few who are in the public eye miserably fail in the observance of the Golden Rule. For this cause let us all begin to examine ourselves.

It is a great thing to stand on the solid foundation of eternal truth and be an "Amen—Hallelujah believer," but the Devil has the laugh on us when he can get us to shout louder than we live. Thousands who never read a Bible are today carefully studying "living epistles" and conscientiously trying to decide which side is right. Our doctrines are being judged by our deeds. Men know that those who are born of God will resemble their Father, and God is love. We must be very careful that they shall not be confused by the spirit which we display. What does orthodoxy mean? It means nothing, either to

God or man. The Devil himself may be orthodox. God puts tremendous value upon great likeness to Jesus and our text proves it. A Christlike life is the greatest contribution any Christian can make to the world.

"By this shall all men know." This is our badge. We are proud to wear the badge of some worthy society, but the only authorized badge of Christian discipleship is mutual love. It is love as even greater than faith and hope—love, as the fulfilling of the law. When Christian brotherhood breaks down, or when Fundamentalists do by other members of the Lord's body that which they well know our Lord would never sanction, a fearful blot has been put upon the cause of Christ.

We dispise the thumb-screw business when it crops out among the critics and they succeed by sheer politics in getting control of the machinery. But, brethren, do we ever resort to such methods? Would we stoop to underhanded methods to limit the work of a Christian brother in order to put ourselves to the front? Would we do the unchristlike thing by another worker because he could not see eye to eye with us on some minor question? Would we try to operate a steam roller and crush all who get in the way of our own ambition?

All Scripture is given by inspiration of God and is profitable for doctrine—but let us not stop there. It is profitable also for reproof, for correction, for instruction in righteous dealing. Dr. A. J. Gordon said: "All Christians, like all Scripture, should be God-breathed." Such a Christian has more power in his silence than another has in his many words in defense of doctrines.

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and the missionary is and must always be a stranger. To really reach the people he must live among them as they live and must be one with them. Mr. Kato had seen the difficulties the missionaries were struggling with and longed to supplement their efforts by some outside agency which would be nearer to the people and form a link or point of contact between them and the missionaries. It was with this view that he rented the building a picture of which appears on this page. With a few friends who had been converted like himself he commenced a regular service and organized a system of aggressive operations, such as visiting the people in their houses, talking with them in the markets and preparing tracts and other literary productions of an evangelistic character. The mission succeeded from the outset and now it is his custom when in Japan to spend the whole day there, from early morning until ten or eleven at night. They are very busy days; for inquirers come from the surrounding districts to argue and discuss the claims of Christianity, invitations come from families who have heard of the work and wish to know more of the new teaching and they must be visited. Then there is the evening preaching service to be prepared for and conducted. This is not the easy matter that it is in many of the lands to which the missionary goes. The Japanese are an ancient and an educated people. In Tokyo alone there are twenty-four daily papers and there are very few people who cannot read them. Three and a half million children are in the schools of Japan and there is a rigid compulsory education law which deals severely with parents who neglect to send their children to the schools. It is therefore an intelligent and educated audience that gathers in the mission, to whom the Gospel must be presented in forcible, logical and attractive form. In this work the native Japanese has an advantage over the foreign missionary in his thorough knowledge of the language as well as with the thought of his hearers. In his audience Mr. Kato may have Buddhists, Shintoists and Confucianists and it is a singular fact that sometimes the three beliefs are found in the same person. The Buddhist does not find it difficult to give the reverence to his ancestors which the Shinto faith requires of him as his chief duty and he is willing to accept the code of morals which Confucius prescribed. It is not unnatural that such men should feel themselves well supplied with three faiths and turn a deaf ear to a man who urges them to listen to an exposition of a fourth. But it is not from these that the chief difficulty comes. The Buddhist, the Shintoist or the Confucianist if he is sincere is already prepared to receive and appreciate the sublime religion of the Cross and to see in it a power superior to all other faiths. The most difficult class to reach is the agnostic and the infidel. Unhappily, those classes are largely on the increase in

Japan. Mr. Kato says, that is not at all uncommon in the debates which arise after his preaching services, to find men advancing the objections raised by Strauss, Renan and Ingersoll and to be apparently well read in anti-Christian literature. Even the religious classes have been affected by the drift. The Buddhist lapses into pantheism and from pantheism to infidelity. But the most common of all objections is the one with which we are familiar here—that which is based on the inconsistencies of Christians. The Japanese asks how it is that drunkenness, immorality, evasion of the laws, fraud and business trickery are to be seen in men professing the faith that is being preached to them and decline to accept a faith the professors of which are guilty of such things. Unhappily he has no difficulty in pointing out among the men who have gone to Japan from Christian lands for business purposes numerous examples of such lives and he makes the most of the argument.

Mr. Kato, who has undertaken the arduous work of conducting the mission, ap-

pears to be well qualified by training and education for the task. He is thirty-three years old and is a native of Kanazawa, a town on the West coast of Japan. His family is a distinguished one and prides itself on its famous ancestor, Admiral Kato, who won renown in his expedition against Korea, which Japan sent out exactly three hundred years ago. His father belonged to the "Samurai" class and served as a member of the staff of Count Mibu, Governor of Echigo. Mr. Kato's education began with the study of Chinese classics at the age of six years under the direction of a literateur. Thence he was sent to the public school of Kanazawa, which had at that time just adopted the Western methods of education. He subsequently studied at the high school of Nagoya and passed the requisite examination for employment in the public service. After holding office for some months he determined to adopt the profession of the law, and took a special course of study with that end in view.

But before completing his studies, and while living in Tokyo, he came under the influence of the Gospel, was converted, and resolved from that time to devote all his energies to the preaching of the Gospel. He was publicly baptized in 1880 by Rev. T. C. Winn, of the American Presbyterian Mission, and proceeded to the Union Theological Seminary in Tokyo to obtain a theological training. After his graduation, he labored in Osaka, Hiroshima and Kokura with success. At Kokura, where he was stationed for one year, sixteen were baptized, three of whom became students of the Theological Seminary, and are now preaching the Gospel. In 1886 he became pastor of the Shinagawa Church in Tokyo and succeeded in getting a new church building erected, the cost of which was to the extent of seven-tenths defrayed by the native Christians. After a period of earnest labor there, he passed through a painful experience. The wave of rationalism which was passing through the Christian churches of America, England and other lands, swept him from his anchorage. He had always

been an omnivorous reader, and he eagerly seized the works of the eminent scholars whose names he had learned to respect alike for their learning and their piety. But the insidious poison contained there worked dire mischief in his soul. Doubts of the inspiration of the Bible, doubts of the divinity of Christ and all the evangelical doctrines distracted him. He was in no condition to teach or preach, and he resigned his pastorate that he might devote himself entirely to a settlement of the momentous questions which were agitating him. He supported himself for a time by literary work and made a church connection with the Unitarians. This period of doubt and darkness, however, was brief. Mr. Kato soon realized the unsatisfactory nature of mere negation, and emerged into the light, holding more firmly than ever "the faith once delivered to the saints." He came to America to get further strength, and took the advanced course of systematic theology in the Theological Seminary of New Bruns-

wick, N. J. Thence he went to Europe for further study, returning to Japan in the spring of 1893. One of his first steps, prompted by what he had observed in his travels, was the founding of the Tokyo Mission, to which he has since given all his thought and energy.

It had been Mr. Kato's hope that as the usefulness of the mission came to be demonstrated and the need of such work should be realized, the Presbyterian Mission would take charge of it and continue it under his superintendence. In this, however, he was disappointed. The missionaries found that special work of this character was not authorized by the Mission Board of the Church. Also, in continuing it under Mr. Kato's superintendence, they would be assuming a responsibility without power,

which, in view of his recent lapse into rationalism, might become embarrassing. The missionaries, therefore, declined Mr. Kato's offer and he has since carried on the work alone, assisted by the contributions of native Christians and of such of the foreign residents as sympathize with his enterprise. Although, Mr. Kato is now a member of the Chinzei Presbytery, whose district is the Island of Kyushu and professes himself a staunch Presbyterian, the Presbyterian Mission in Japan deems it prudent to refrain from endorsing his work and its mission board in this country has made the fact known here. The missionaries, doubtless, took this step reluctantly, but with a conviction of its duty in guarding the Christian work in Japan from the danger that is always involved in independent effort outside the regular church organization. Mr. Kato may be able to work all the more successfully without interference or control, and if he continues to look to God for guidance and support, he is not likely to lack either of them or to bring reproach on the Church of Christ.

The Presbyterian Mission in Japan, according to the report issued in July of this year, has seventy-two churches, seventy-five regularly ordained ministers and one hundred and thirteen evangelists. Its total membership is 11,116, an increase of 111 over its last report, issued two years ago. These latter figures are an indication of the vicissitudes of missionary work, for as there were 1,256 baptisms during the two years and the net increase is only 111, it follows that the church must have lost 1,185 members by death and other causes during that period. This fact shows how difficult a field Japan must be and how urgent is the need of aggressive effort, such as Mr. Kato has outlined as the programme of the Tokyo Mission.

A PERSECUTED COLPORTEUR.

Despite the denunciations and warnings of a village priest, Colporteur Steger, of the Bible Society, sold twenty copies of the Bible in a village near Ratisbon, Bavaria. Called a swindler and a blackguard, Steger calmly replied that he had the Word of God to sell, and was no swindler. "Are you the man against whom this warning is issued?" he was asked, and the newspaper with the warning in was shown to him. "I am the man," he replied; "here is the Word of Truth; if there is a falsehood, examine and judge for yourselves." Several New Testaments were bought. Meanwhile the excitement in the village increased and a storm seemed to be brewing. Steger was charged with selling Protestant and Socialistic books, and personal violence was threatened. To all this opposition he replied, "I sell only the Word of God; let anyone read it, and he will be convinced that I speak the truth."

Steger adds: "Despite all this hostility and uproar, I was able to sow the good seed abundantly in this village." In the neighborhood of Furth, Steger found traces of work done there ten years before. Many of the New Testaments then sold had become precious to their possessors, who had had vigorously to oppose the priest when he ordered their destruction. A woman who had bought a Bible gave evidence of having received much spiritual blessing. A man had given up his Bible to be destroyed and was now glad of the opportunity to provide himself with another copy. Steger reports that in Bavaria even the Protestants are not provided with the Scriptures as they should be. "Of twelve Protestant families in a village, only six had Bibles. Two others had New Testaments, the rest no part of God's Word, and they did not feel they had any need of it. I was able to place Bibles in three families, and I did not omit to speak very seriously with them about their spiritual well-being."

Immortal
Journal.
Do his to go
unhindered?

THE

YALE WILL START BRANCH IN CHINA

New Haven Institution Will Es-
tablish First Christian Col-
lege in Empire.

New York Sun Special Service.

New Haven, Conn., Feb. 6.—Under the heading, "A New Yale in the Orient," the Yale Daily News prints the following:

Yale is soon to exert a powerful influence in the far east. An undertaking of inestimable value and historic importance is being carried on that bids fair to equal the greatest achievement ever attempted by this university. We speak of the college now being established in Chang-sa, province of Hunan, China. It is to be a branch of Yale, laying especial emphasis on science and medicine.

There will be a tuition fee, and as far as possible, the college will be self-supporting. It is not to be begun on a large scale. In establishing an educational institution, with only five instructors, Yale is laying the foundations for the only Christian college in the whole Chinese empire. A definite system of education will be instituted that will have for its field of work a province with a population more than a fourth as great as that of the United States. The proportions to which this college will grow and the national prominence it will secure are purely matters of speculation. The little college founded at Saybrook over two hundred years ago had no brighter prospects.

AN ASSURANCE TO INDIANS

MISSIONARY WORK

FROM OUR CORRESPONDENT.

MADRAS, Jan. 25.

An assurance to Indians that suspicion of missionaries was unjustified, was given by the Rev. Dr. J. H. Maclean of the Conjeeveram Scottish Mission in a speech at Chingleput, where he laid the foundation stone of the new building of the Church of Scotland Mission Girls' School.

Speaking in Tamil, the Dr. Maclean said:—"However much missionaries might try to do their best, nothing can be achieved without the willing co-operation and active sympathy of the Indian public. Our work has been viewed with suspicion in some quarters, but let me assure you that we are playing no tricks and there need be no fear anywhere that through these (missionary) institutions we want to carry on a campaign of conversion."

"The lesson we have learnt and the great solace and comfort we have received from the sublime teachings of Jesus Christ are such that we feel it our duty to impart them to our fellow beings. The object of our education is to enable us to realize the greatness of God, to know Him and to have communion with him.

"We do not know what changes may take place in the years to come when India has attained Swaraj and some people doubt whether missionaries will be allowed to carry on their work unhampered as heretofore under a self-governing India. But I do hope we will be allowed to continue the good work we have been doing so long. At any rate I am in no doubt, whether we are permitted or not, that our Indian Christian friends will not fail to hold the banner of our Master aloft amidst all troubles and turmoils."

Church of Scotland's 'Survey And Call' *Dnyanodaya, Dec 5, '38*

Two important visitors to India this cold weather are the Rev A. S. Kydd, M. A. referred to in the foregoing account, and Miss Isa Burns Brown, the Women's Foreign Mission Secretary, who both arrived in Bombay on November 20 and have made plans for an extensive tour in Western India, Rajputana, Nagpur, Madras, Calcutta, the Santal Mission, the Punjab, the Eastern Himalayas and Sikkim. Mr Kydd recently visited the United States for the purpose of attending the Committee Meeting of the International Missionary Council at Northfield, Mass. Mr Kydd as General Secretary and the very Rev Dr Alexander Martin as Convener of a Survey Committee appointed in 1932 by the General Assembly have just issued an important Report of 112 pages concerning the Church of Scotland Missions which will be of interest not only to those *Dnyanodaya* readers in the Church of Scotland Mission in Western India which is represented on the Board of this journal, but also to the larger circle of students of Missions. Here we may remind our readers that the General Assembly of the Church of Scotland would not tolerate any idea of their missionaries having their allowances reduced in order to deal with the financial deficiency, but insisted that all the Churches in Scotland be informed of the true facts of the case, with the happy result that up to the present there has been no 'cut' in the salaries of Scottish missionaries. Nor will there be any 'cut' if the truly magnificent spirit of this able Survey Report is carried out.

Statistics of Scottish Missions

There are eighteen Mission fields in the foreign missionary enterprise of the Church of Scotland, eight being in India, six in Africa, two in China, one in Jamaica and one in South Africa. Statistical tables show that in May this year there were 263 men missionaries and 283 women missionaries. At the end of 1934 on the indigenous Staff there were 205 ordained Pastors, 678 evangelists, 4,922 men teachers, 566 medical and other men helpers, 779 women teachers and 421 other

women workers. Organized congregations numbered 511, out-stations 2,557, communicants 157,837, and Christian community 361,751. The five colleges of the Church of Scotland in India have nearly four thousand students, its High Schools in India over ten thousand students, its Middle and Primary Schools over 28,000, and its Sunday Schools nearly 22,000. How beneficent an influence the Mission is wielding in all its fields is shown by its 8,118 hospital beds, with 46,307 in-patients, over a million attendances of out-patients, and over 18,000 patients visited in their own homes. Out of all the financial figures given we need mention only two, viz., the noble figures for the amount 'raised abroad' which is no less than £ 379,413, compared with £ 244,572 raised in Scotland for general funds. We greatly like the method of printing under each Mission Field the names of all the ordained indigenous ministers. Since the present printed list was sent in there has been one such name added to the Western India list, that of the Rev S. T. Nirmal at Jalna, ordained last year after completing his Poona theological course. And alas! one will have to be deleted, that of the late Rev B. K. Uzgare of Sasvad. Happily we may now add the late Mr Uzgare's younger brother who was ordained as the Rev Premchand K. Uzgare at Poona on Sunday, Nov. 24.

Illuminating Principles of Scottish Missionary Work

Some of the pearls in this missionary Report from Scotland are worth diving after. For example, concerning one of the indirect results of medical missionary work: 'It is a big theological lesson in many Mission fields when a religion appears which fights pain and disease in the name and by the help of its God.' Regarding the deep influence of Jesus Christ on oriental culture: 'What is worth working and praying for is that Christian thought and ideals should change the Eastern civilisation of the coming centuries without destroying it, but should transform it.' On the subject of the far-reaching influence of Christian colleges in India: 'Large sections of Indian educated society have been leavened with Christian ideals and made aware of the claims and challenge of Jesus Christ, both in individual and social life, to such an extent as to have prepared the way for very great changes in the days to come.' On a forgotten aspect of missionary retrenchment: 'The full effect of a vacancy is not always felt till some years after the missionary's departure from his field.' To attempt to point out any flaws in such a Survey Report as this is something like discovering spots in the sun, but we had the feeling that a non-Scottish Committee would probably have emphasized somewhat more fully the high value of the contribution made by Scottish missionaries in their 'cooperation with other Missions.' With reference to cooperation, is it strictly correct to describe Wilson College now as a 'purely Scottish college,' with the A. M. Mission 'now associated' (see first paragraph above) and contributing a highly valued Indian Christian Professor to the Staff?

the trade. With the profits gathered there, it should start electrification and education. Having electric power in hand it can start wholesale industrialisation, thus monopolising the whole of the businessman's tax. By then, excluding agriculture, every economic activity will have been in the hands of the masses. All employees of that representative body (or the world peoples conference or congress) must be very highly qualified and this condition itself would be a great incentive for learning. And even during the time of employment it should be made a condition that every employee must spend a certain time for further improvement of his or her mental faculties. One world university must be organised and all the programme for education must be conducted through it. In the beginning, much of the schooling has to be conducted under the shade of trees or through correspondence. But ultimately it is possible, if the economic side of reconstruction makes steady progress to turn every village into an educational centre in itself and every individual life into a fight for the realisation of beauty and truth. It is then that the society will be able to frame rules for the general conduct of its members even without the help of the scheming politician-soldier. That would be the beginning of human freedom—perhaps, the only possible beginning.

Allahabad.

M. N. RAO.

Indian Social Reformer — 6526, 1935

THE MISSIONARY MOTIVE.

Mahatma Gandhi has appealed once again to the "great and rich Christian Missions" requesting them to "confine their activities to humanitarian service, without the ulterior motive of converting India (or at least her unsophisticated villagers) to Christianity and destroying their social superstructure."

This appeal will naturally be discounted, by those whose philanthropic services are still solicited, as the pathetic cry of a charity child which does not know its ailments and wants to be rid of medication but seeks to cling to the sugar with which the drugs are coated.

The Right Reverend Dr. Mathias, Archbishop of Madras, in his quick and sharp reply, issued through a reporter of the *Madras Mail*, promptly disowns and pricks the bubble reputation which seems to assume that Christian Missions have been sent over here to pour out the riches of the West in charity for healing the sick and relieving the distressed masses of this country. His Grace is surely on unassailable ground when he declares that their "first and chief motive, and not merely an ulterior motive, is to conquer India for Christ," by preaching the Gospel and leading souls to Him, which is in itself a work supremely humanitarian, and that their other humanitarian activities are merely incidental.

"It is the command of God; it is His work; these souls are His; *He has committed them to our care*, and at the judgment seat, He will demand an account of them." Such is the stern motive and motto

opening and strikes in at once with his trenchant remark that this declaration "is only an unfortunate and flippant expression of the spirit or that dreadful indifferentism so widely prevalent in these days," and ends with a counter declaration of his own faith that Christianity is the only true and possible religion. A Hindu may be admitted to be a Mahatma or great-souled man, and also loved as a very dear friend. But no *Moulana* worthy of his title and no *Padri* worth his salt can hide or keep to himself the perturbing fact that that man with his saving virtues is not really among the "saved" and stands nowhere in God's estimation when compared with the meanest sinner among the True Believers (vide *Reformer* of 16th February 1929, page 389.)

His Grace the Archbishop of Madras may or may not be right when he says: "We cannot confine our work to merely social service without being guilty of a grave dereliction of duty." But every man of sound business sense will agree that it is for the 'fisher of souls' not for the fish, to chose what it shall be fed upon, though the kindly Doctor of Souls is too polite to say so.

K. R.

The Missionary Problem

Indian Social Reformer — 6526, 1935
CATHERINE L. JUSTIN

A recent *Witness* contained the following quotation from an American Missionary "The only solution of the problem of providing places and salaries for the fine, well-trained Indian men would seem to be—thus and so." This is perhaps the first time that has ever been stated so baldly the strange idea that the matter of "providing places" for Indian men is in any sense a missionary problem. To my understanding many things are rightly missionary problems, problems of adjustment of personalities, of right attitudes towards our fellow men, of personal holiness of life, etc., but they are all spiritual matters, and not in the least concerned with the material advancement of the people of the country in which missionaries work.

Undoubtedly missionaries should desire the good of all men, and earnestly seek the betterment of their fellows, being equally concerned with the condition of the most ignorant followers of Christ and the condition of the well trained one. Such movements as co-operative societies, employment agencies, etc., should have the whole-hearted support of missionaries. Indeed, a high percentage of the lacs of rupees which have come into India as missionary money, has been spent for social service. Free orphanages, hospitals and schools have had their part in giving health and training to many thousands of fine people. The day of orphanages has passed, at least in our Mission, government is liberally supporting the schools, even wholly supporting some of these very institutions which are blandly called "top-heavy." Free Government hospitals and dispensaries have become so general that many a mission hospital is ministering now almost entirely to a limited number of Christians, Bible Readers and school children. Perhaps the time has come for a reappraisal of the ends for which Mission money should be spent. Perhaps the time is here when mission money need no longer be used for general social service, and may be available for another purpose. For what purpose? Surely the purpose for which it was sent, bringing the good news of the reconciliation of the world to God through Christ to people who have not known it.

Certain people in every country dedicate their

lives to making known the good news. Some of them are people of means, and supply all of their own expenses. Others, and this is most usual in America, have their expenses cared for by their family and friends. The money so given forms the great part of what is known here as "Mission Money." Certain members of our Mission Committees have begun to say that ideally such foreign money should be used only for the support of these foreign missionaries, their transportation, and providing for their houses. This seems to me the best possible method, so soon as it can become practicable. Surely we would not like to have missionaries dependent for their living on non-Christian people, and with equal surety we should realize it is time to stop sending foreign missionaries to the Christian people of India or any other country.

I cannot understand that it is any part of the Mission problem to send "specialists who can teach us (the Indian Christian people) how to do our work scientifically." This may interest some altruistic people in America and other lands, but few indeed of

those who are now the supporters of modern Missions. Further, the idea that any part of the funds raised abroad for missionary work should be used in "providing places and salaries for the fine well-trained Indian men," cannot be too strongly condemned. If, as we greatly hope, many of these men may be called to be missionaries, then let them dedicate their lives to making known the good news of Christ to people who know Him not at their own expense, or having their expenses cared for by their family and Indian Christian friends. Let them receive as their income, as American missionaries do, a great deal less than they might be earning in business or Government employ. Then will be eradicated from the land those pernicious ideas now so current that places in the Mission are desirable from a worldly point of view; that missionaries from America are by their presence keeping Indians from good jobs; that bungalows built for foreign missionaries to live in have any sort of connection with positions of honour in the Indian Church, etc. Then it may be, we shall have all our energies free to devote to real missionary problems—how most effectively we, Indian and foreign missionary alike, can say to all who hunger and thirst after righteousness, "This is a Saviour who saves to the uttermost, and who is able to meet every possible call upon Him. Out of our own experiences we can promise you that."

The Missions and the Church in India.—We are, of course, grieved to hear of the curtailment of resources of missionary societies in India society after society is being called upon to face "cuts" and retrenchments. But we do not mourn in despair, we are led to think that the present time of want will yield good results in many directions. We are led to confess that the Church in India was becoming too dependent on resources from abroad and it needed a ruthless shaking to arouse it out of its stupor. We wish we all could read the signs of the times aright and take steps in the right direction. We proceed to speak of the chief needs of the hour. We take it for granted that our supreme resources are spiritual; and, apart from lives dedicated to God and His service there is little hope; but, assuming it as unquestionably supreme, we mention some of the measures we ought to adopt as men of foresight and practical wisdom. *J. S. Chatterjee June 33*

(1) We should soon summon a conference of representatives who should

bind us together into one Christian brotherhood. The sham of Methodism, Anglicanism, Presbyterianism, and other isms should be completely renounced. The word "sham" sounds too severe, but we use it advisedly. The "isms" from abroad are only an accidental imposition. Yonder brother is an Anglican because an Anglican society occupied such and such a district and dubbed its converts willy-nilly as Anglicans, and the same has been the case with other missions. We hear of A.P. Mission Christians and C.M.S. Christians. What amusing nomenclatures! The trouble is that we go on with all this business unperturbed, going to churches in our best Sunday clothes and meekly and gently pursuing our separatist denominational life. Oh, that we grow speedily ashamed of this passive, humdrum, and futile life! Our unity is in Christ Jesus—God incarnate. He, for the sake of us men, became flesh and loved us unto death and rose triumphant. In Him and in His spirit is our unity; the rest is all secondary and should be treated as such. One Lord, one faith, one baptism. What more do we need? Let us take the law into our own hands, and, for God's sake, get together!

(2) Let a survey of our city and village Christians be taken in hand, and all waste of money and energy be at once stopped; we do claim that a great deal of waste is going on only because our wretched denominational loyalties are pampered. These are hard words but true, words. Let them hurt; they are meant to hurt. We must husband our resources; we need to conserve every bit of them.

(3) Let us in all our poverty make up our minds that we must give and give till it really costs us something. We are *not* doing this. Many of us are deceiving ourselves. Go over the list of church subscription books *anywhere* and we shall be found to be truthful in *every single case*. We are speaking with defiance.

(4) Let the city Christians realize their responsibility in a new way toward their village brethren. Unless we who are strong are ready to take up the burdens of the weak, there is no future for our rural community. Just as the privileged castes are to-day being called upon to serve their unfortunate brethren, similarly we dwellers in the cities, who have received much too much, should turn with great concern to our brethren dwelling in India's sad villages.

(5) A great missionary zeal should possess us, which means that we should wait upon God for a real heart experience, and then go out to others and share with them our experience of Christ. What are we doing as individuals in our immediate neighbourhood

to share with our people the redeeming power of Jesus Christ?

(6) Retaining and coveting all that is best in Western culture, let us also begin to appreciate the best in our own culture. Let us ask ourselves the following questions: (a) Do I really wish that my fellow-countrymen may come together in managing their and my country in a regime of complete swaraj? (b) Should I not explore indigenous ways and methods of worship? (c) Is it not a disgrace that I should give up a good Indian name and unnecessarily borrow a foreign name? (d) Should I not also learn from my brethren belonging to other communities, even as I go out to teach them? (e) Should I not serve all good objectives in common fellowship with my compatriots belonging to other faiths? Did my community, which is expert in leading deputations to Governors and sending congratulatory telegrams to rulers, show jubilation of any kind when illuminations and bonfires were in evidence throughout the land on the successful termination of the Mahatma's fast? Has one single league offered its services on behalf of the uplift of the Harijans? Brother Indian Christian wake up! Thou needest a ruthless shaking.

(7) Now a word to foreign missions. We Indian Christians are poor; you are rich, you have property that might be the envy of Rajas and Maharajas. Remember that once upon a time you got these almost for a song. Perhaps we are not the right ones to say it, but remember that you are here not to protect these once-bought properties, but to use them as trusts

for strengthening the Church of Christ. It is not your right to sell one single piece of land for the sake of meeting the needs of your society, but to dedicate it once for all to the service of the Church. You laid the foundations of plants and started institutions once upon a time when your resources were plentiful but now perhaps lean years are upon you. Are you going to sell the Birkitt High School and Nazim Bagh? Don't do this. It is not right. Call the Church together. Give it an opportunity of service and make it possible for the Church to take them in its own hands. Do with it what you have done with St. Andrew's College Gorakhpur. There is news abroad that the Mainpuri Mission School might be closed down! Restore to it the Government grant which you relinquished in years gone by and with all its resources hand it over to the Church and entrust it with fresh responsibilities. That which has grown old in your eyes may be made new by the Church, which to-day clamours for rights, but which is given very few responsibilities. Missions from abroad, you also need a new vision and a change of heart. What will be your response?

An African Model Farm

A model farm in an African wilderness under the equator and a mile and a half above the sea is now attracting much attention. The Kenia farm was opened only five years ago, but its illustrated history fills pages of a French periodical; sportsmen in East Africa go out of their way to see it and the Colonial Government sounds its praises.

The Italian fathers of the Catholic Mission of Kenia had money enough to **start a farm, with up to date ideas as to**

methods of making it a good one. They trained native cattle to the yoke, bought good steel ploughs and are teaching Kikuyu men to turn a furrow. The Kikuyu women, who used to dig up their gardens with sticks, have lost their job. Three hundred black men are employed on this farm, and those who are handiest and get a little beyond the rudiments are sent out among their people to spread the elements of improved agriculture. The appliances include American sowing machines, disk harrows, hand cultivators, farm wagons and other wonderful things. The squads that manage them are awkward, if the photographs tell the truth, but the boys are improving, and they may be farmers yet.

Perhaps the good fathers are more enthusiastic than we are over the efficacy of bacteria cultures in increasing the nitrogen content of the soil. They've caught that fever and maybe the results will be good. At any rate they keep the soil in good heart, and the blacks are getting a glimmering idea that there is value in rotation of crops and the application of manure. The white instructors are enriching soils that are naturally rich, to the wonderment of the natives. They can raise almost anything at that lofty altitude, from Ameri-

Chaplain of Fyzabad, has been transferred to Lucknow, and the Rev. G.M. Peters in the capacity of Superintendent of the Wesleyan Mission work at Fyzabad. Mr. Manji Lall from Moghal Sarai has been transferred to Ajodhia, vice Mr. Prithvi Lall, transferred to Jalalpur.

(4) Mr. Roy from Dacca has come as an assistant-in-charge of the Electric Power House, Fyzabad Cantonment; Mr. Flin from Jamalpur, a retired railway man has started a flour mill.

LUCKNOW NEWS

There is a saying which every man realizes in one way or another to be true. It runs thus, "Time and tide wait for no man." While the hour-glass drops its grains of sand, friends leave us, others swell our ranks, some are busy thrashing out problems peculiar to present-day affairs, and the greater number continue their daily tasks which go to the making of the community as members of our nation.

It was with mingled feelings of sorrow and admiration, combined with hope, that we bade farewell to Mr. and Mrs. G.B. Halstead and their chubby son, Baby Scott Barker. The British Government ordered them to leave India for America, because their activities in politics did not meet with the approval of Government. Prior to their departure, they were given a stirring and touching send-off, and were the recipients of numerous gifts, as well as of a sincere and grateful address. A big gathering of Indians and a few Americans saw them off at the station, where they were garlanded, regarlanded, and garlanded again until they were enveloped in flowers.

I would like to touch upon the social activities of these lovers of the Indian people. Mrs. Halstead was a source of great inspiration to her husband in his work. She was far-seeing, and took time to put thought into action. She dressed in Indian costume, even to her shoes. She looked charming in her simple saris of pretty colours, and her little boy was a picture of adipose tissue, all concentrated in dimple! She did much to make the Baby Show a success. We have already mentioned the part she played in the N.M.S. pageant. She also helped

can grains to white potatoes, and native palate approves the new kind of food that are coming into use.

This is a kind of Christian endeavor which all sects must approve. The things tend already to make Kikuyu mothers something more than beasts burden. "What is the use," the natives are beginning to ask, "in having women tote everything on their heads when a yoke of cattle and a wagon can carry as much at a load as five women can tote?"

commanding position of leadership in world-Jewry. Whatever the days ahead may hold for us here, this is certain, that in politics and economics as well as in other phases of life, the interdependence of Jews and non-Jews is bound to become more pronounced and far-reaching. More and more we Jews are mingling with Christians, our children attend the same schools that Christian children attend, we ride in the same street cars and trains and use the same highways. We even breathe the same air, for some of us have managed to move into exclusive Gentile neighborhoods. Yet in spite of all the actions and interactions that are daily taking place between Jews and non-Jews, our rabbis and leaders insist that we remain separate and distinct, that there be no sharing culturally or spiritually between Jews and Christians. Intelligent Christians are puzzled by this strange Jewish attitude. They come to our stores and buy our goods, they and we frequently eat in the same restaurants and stop at the same hotels, we enjoy the same opera or movie. We can well understand the bewilderment of many to whom our position necessarily appears an anachronism.

"When insulin was discovered," says Dr. Robert L. Tucker, "a group of scientists gathered together and rejoiced in this fact, and then set out to tell the world of diabetic-salvation which had been revealed. When Einstein worked out one of his formulas, mathematicians did practically the same thing. When Louis Pasteur produced his truths relating to anthrax, rabies, and cholera, most of the medical profession turned missionaries in these matters. In the face of the world they declared that they had found some truth.

"Why should this technique be adopted in so many outstanding fields of human endeavor and its efficacy be denied in the realm of religion? . . . If the Jew feels that he has a good thing in the realm of righteousness and love which is denied the Christian, it would seem as if a moral obligation were upon him in the name of the love of God and human brotherhood to share all he has with the Christian. . . ."

"Dr. Tucker's reasoning, one must grant, is logical. If one has a good thing he ought to share it with those who do not have it or know of it. It is precisely because Christianity believes in the inherent value of its message and that this message, if accepted and lived, would result in the greatest good to mankind, that it seeks to share it with every man, woman and child of every race and nation on earth. That is Christianity's driving force, that is why it sends missionaries to India, to Africa, to the remotest isles of the sea, and to us Jews. Yes, it doesn't discriminate even against us Jews. Its glory is its claim that all men, irrespective of race, are the children of God and worthy of His love. Does not Judaism believe in doing good to others? Why then do we not disseminate light and truth among less fortunate folk, among those dwelling in ignorance? How galling to have a Gentile Christian, whose forebears were worshippers of wood and stone, remind us of it!

"Let us admit it, we lack a driving force, that compelling motive which the Gospel of the Messiah-Jesus alone can supply." (From *The Mediator*, March-April 1932.)

THE TRAINING ACADEMY AT SIDON.

ITS SPECIAL NEED.

By Rev. George A. Ford, Missionary in Charge.

The Academy at Sidon for training native helpers has been greatly blessed throughout its short history, and at the present time over forty of the pupils who have left its walls are engaged in mission work, besides many more who have been so engaged in other years. The Presbyterian Board and the Syria Mission have just completed plans for enlarging the scope of this Academy to meet several important ends:

1. To furnish the only provision in Syria, on Evangelical lines, for destitute orphan boys, especially "those of the household of faith."
2. To open the way for self-help to other needy boys desiring a Christian education.
3. To stimulate those who are being trained as native helpers to greater manliness and modesty, industry and independence.
4. To raise up a class of godly mechanics and farmers who shall be Christian leaders in the material development of their respective communities.

Having been appointed to take the initiative in effecting this enlargement, I have already taken steps to buy land for agricultural purposes, near the city of Sidon, and to open some branches of mechanical industry, thus to add to the Literary and Religious, an Industrial Department. The scope and efficiency of this new department, will largely depend, of course, upon the scale adopted by liberal Christians in the "home land" in furnishing us with the "sinews of war."

The leading and most urgent item in the outfit needed for this work is the apparatus for obtaining a water supply. Artificial irrigation is a necessity at the very outset. The location is most favorable for obtaining it by the means so familiar in civilized lands. Not

only so, but after the Academy has been supplied, the apparatus will still be exceedingly valuable for the institution and the country. The crying need of many parched communities in a land where rain does not fall for four or five months consecutively in the hot season, and the total absence of well-boring apparatus, will enable our outfit to confer a great blessing on the poor people of the country, and at the same time yield a handsome income for the orphanage, by legitimate royalties on its use.

To furnish to a large and influential mission training-school, with its farm and gardens, a steady stream of pure water for all the purposes of Christian civilization, on the site of the ancient Phœnician Sidon, and thus to help send flowing through this land of sacred memories the never failing stream of "the water of life that flows from the throne of God"—what more attractive and helpful ministry need any lover of the Saviour and of mankind covet, if he has the means to render it?

In estimating the cost of the well-boring enterprise, several things may be borne in mind:

(a) It may be expected that a good discount will be given by manufacturers and dealers, but the expenses of necessary duplicates and of transportation and customs duties will at least wipe out the discounts.

(b) The successful manipulation of such apparatus calls for a trained operator from America or Europe, if at all possible to secure

MISSIONS \$1,000,000 SHORT

Protestant Societies Fast Falling Into Debt.

The most discouraging showing in many years will be noted in the financial reports of various Protestant missionary societies, when the official lists of expenditures and receipts for the twelve months ending May are made public.

Societies doing missionary work are falling into debt faster than ever before in their history. Extensive campaigns of the past five years, wherein large sums promised caused leaders in missionary movements to undertake large projects, as well as an inefficient system of collection of pledges, are said to be responsible for the falling off on the credit side of the societies' ledgers. In a few instances criticism of methods has added to the instability of things.

The American missionary societies handle a total in the neighborhood of \$8,500,000 a year. From the present outlook it seems certain that altogether the shortage will reach the \$1,000,000 mark, a figure never before approached in the history of American missions.

The Presbyterian Board of Foreign Missions, one of the largest of the foreign societies, handling about \$2,000,000 annually, began the present year with a deficit

of \$65,300, and now finds \$226,800 added to that. In the case of the Presbyterians, the deficit is explained by the increased number of gifts for some definite purpose rather than to the fund for general missionary work. For the first time in fifteen years the Presbyterian Board of Home Missions has a deficit to show, being behind to the amount of \$138,000.

A statement issued yesterday by the Episcopal General Mission Board declared that a shortage of \$300,000 is threatened. The Episcopal body handles annually \$1,600,000.

The difficulty with the Episcopal organization seems to lie in the size of the appropriations. There is said to be little or no falling off in the amounts donated to the cause. Ten years ago the missions were promised \$676,000 a year. This year they were allotted double that amount.

The experience of the Baptists is like that of the other organizations. In spite of the centennial celebration of the planting of the first foreign mission, a deficit of \$182,000 is staring them in the face.

The Congregationalist church ended the year without an accumulation of debts, but only because several large personal gifts were secured at the eleventh hour. The year ending this month is acknowledged to be the hardest in the history of the Congregationalist missionary board. The Dutch and German Reformed Church boards ended the year about even.

such service.

(c) Parts that are liable to break should be sent in duplicate, and piping should be abundant enough to cover all probable contingencies, to prevent a breaking down and the long delay of sending for fresh supplies.

(d) Any supplies left over when the needs of the Academy are met, can be utilized by sale in Syria.

(e) If persons are not found who wish to give outright the necessary funds, I should still hope that some person or persons would advance them as a loan at their own risk, the sum to be repaid by the proceeds of the apparatus after the Academy has been supplied with water. I am ready to pledge myself to do my utmost to reimburse such loans without delay (Providence favoring) from the outside work that we may count upon, if the apparatus holds out.

(f) If the full estimate is not realized, a partial estimate would enable us to do something, at any rate.

Estimate. (Maximum.)

Well-boring apparatus with small portable steam engine capable of boring 600-800 ft.....	\$1,000
Windmills (2) steel towers, pump and reservoir...	600
Traveling expenses of operator to Syr and return	409
His salary for twelve months.....	1,200
Iron pipes.....	200
Total.....	\$3,400

Educating Negro Teachers and Preachers.

BY GEN. THOMAS J. MORGAN,

SECRETARY OF THE BAPTIST HOME MISSION SOCIETY.

I HAVE read with special interest the articles of Booker T. Washington in the recent numbers of THE INDEPENDENT on the Industrial education of the Negroes. Mr. Washington is justly recognized as one of the leading men of his race. has accomplished a magnificent work at Tuskegee, and has a right to a respectful hearing on the subject of the education of his people. The statements he makes are very forceful, and his plea in behalf of industrial training is unanswerable. The need of such training is apparent to every thoughtful student of the present industrial status of Southern Negroes. I will not stop at this point to inquire whether a great and costly trade school in which Negroes are to be taught handicrafts, such as were formerly acquired by apprenticeship, is the best solution of the industrial problem or not, altho I have serious misgivings on that point. I wish now to ask the attention of those who have read Mr. Washington's articles to another phase of the problem of Negro education. He recognizes the necessity of something more than the ability to use tools; but he emphasizes this feature of the work so strongly as to leave the impression that nothing more is, at present at least, required.

There is an urgent demand for a large and increasing number of men and women thoroughly trained for the work of school-teaching. All the common schools in the South which are attended by Negro children are taught by Negro teachers. The foundations of intellectual life and development are made in these common schools. If the work of instruction is poorly done, the rising generation will suffer irreparable loss. The only way to insure good work is through a supply of competent instructors. Those who are in preparation for the work of teaching need to have a thorough, critical knowledge of the common English branches—reading, writing, spelling, arithmetic, geography, United States history, physiology,

and the elements of the simpler natural sciences. Teachers in the common schools, especially in the cities and larger villages and towns, do not need the kind of industrial training which Mr. Washington so eloquently pleads for. These teachers could make little or no use of their knowledge of farming, blacksmithing, of carpentry or of any other of the bread-earning trades. The time they would spend in learning these trades and acquiring skill in them would be practically thrown away, so far as preparing them for their life-work as teachers. A common-school teacher needs a knowledge of mind rather than of matter; of kindergarten methods rather than the method of truck-gardening; of how to rule a school rather than how to run an engine. Money spent in creating and running an industrial plant for them would be spent to much better advantage in establishing and maintaining a vigorous normal school organized on a common-sense plan.

Then there is the need for intelligent pastors. The Negroes are pre-eminently a religious people. A larger per cent. among them than is found anywhere else, probably, are members of evangelical Christian churches. Their pastors exercise an authority and wield an influence for good or for evil far beyond that of any other class of evangelical shepherds. To fit them for their work as expounders of the Word of God, as preachers of righteousness, as leaders of their flocks along the paths of morality and religion, they need a thorough acquaintance with the English Scriptures, a mastery of the English language, some knowledge of history, sacred and profane, an acquaintance with the ordinary forms and the ordinances of the Church, skill in the accumulation of material for sermons and in the preparation and delivery of their discourses. They do not need and

could make very little use of a practical knowledge of farming, blacksmithing, wheelwrighting, or any of the other industries which are taught at Tuskegee. The time they would spend in acquiring these would be time wasted.

Not many Negro pastors, it may be, have any practical need of Greek and Hebrew; not many are prepared to profit by a course of training in a modern theological seminary; but some do need both Greek and Hebrew, and some are prepared to profit by the highest course in theology; and an increasing number will desire and need this higher professional training, and there should be some way provided by which they can acquire it. Unless the thousands of Negroes who are called upon to perform the delicate duties of pastors for Negro churches, and to be the religious guides and leaders of the millions of Negro church-members, have a training that shall prepare them to think with intelligence and self-reliance, which shall put them on their guard against religious vagaries and pestilential heresies, there is great and imminent danger that the religious life of the Negro will be not only stunted and dwarfed, but will become absolutely grotesque. Too much stress cannot be laid upon the importance of supplying them with wise, intelligent, able, godly men, to serve them as pastors.

Money put into an industrial plant would accomplish far more for the race, so far as it is an agency for its moral and religious uplift, if put into a common-sense theological training-school. To-day there are thousands of Negro men and women engaged in teaching who are unqualified for their work, and

there are thousands of Negro pastors of whom it may be said, without offense, that they are "blind leaders of the blind." What both of these classes require in order to do efficient work, is not a knowledge of trades but a knowledge of books. An acquaintance with rhetoric and its laws, of English literature and its composition, of history and civil polity, will do far more for teachers and preachers, and so for the race, than a knowledge of machinery.

I need not here speak of the demand there is among the Negroes for educated men trained as physicians, pharmacists, as lawyers and editors, and for the duties of statesmanship, to which many of them aspire. It would be a sad day for the race and a most serious check to their development as a people, should there be any hindrance of any kind thrown in the way of the work now done in such institutions as Richmond and Gammon Theological Seminaries, Shaw and Fisk Universities, Spellman Normal School, and other institutions founded by Northern beneficence for imparting to the Negroes a higher training than that which is concerned with tools and trades.

There ought to be no antagonism between those who follow Mr. Washington's lead and emphasize the desirability of trade-schools, and those who believe that there is also a need for a class of schools that concern themselves chiefly with the development of brain power and moral character. There is need for both kinds of instruction. The one is not necessarily exclusive of the other. What is greatly needed today is the investment of from ten to twenty millions of dollars in the development of the schools already established in the South, and which have already accomplished such great results. With one or two exceptions there is not a solitary one of these magnificent institutions which is properly equipped, suitably manned, and which has even the beginnings of an endowment.

pal Board of Missions after a heated debate, in which they had tried vainly to stop that body from sending delegates to the Pan-Protestant Congress at Panama on the ground that such action would be an affront to the Roman Catholics.

They were the Right Rev. Reginald H. Weller, Bishop of Fond du Lac, Wis.; the Right Rev. Alfred Harding, Bishop of Washington, D. C.; the Right Rev. G. Mott Williams, Bishop of Marquette, Mich.; the Rev. Dr. William T. Manning, rector of Trinity Church, New York, and the Very Rev. Seleden P. Delaney, dean of All Saints' Cathedral, Milwaukee, who on Nov. 1 is to come to this city as one of the clergy of the Church of St. Mary the Virgin.

The vote which seems to deepen and widen the rift between High Church and Low, between the ritualistic and the conservative wings, was 26 to 13. It was on the question of rescinding the previous action of the board, which last May voted to arrange to send delegates to the conference. The avowed purpose of that congress, which is to take place next February, is the evangelization of the Central and South American republics by Protestant denominations.

Divides Bishop Greer and Trinity.

The outcome of yesterday will be felt in every part of the Episcopal Church in the United States. In this diocese it arrays on opposite sides Bishop Greer and the rector of Trinity, the most important parish in New York.

The other members of the board who left it after much eloquence and argument belong to the Catholic party of the Middle West. The impassioned address of the leader of the Wisconsin ritualists, Bishop Weller, in which he declared that the issue as far as he and his followers were concerned, was "a matter of life and death," rang through the dim hall of the Church Missions House. He had been silent during the long debate, but when one of the prominent laymen of the church, George Wharton Pepper of Philadelphia, asked lightly if after all some members of the board were not taking themselves too seriously and if "the Pope in the Vatican would tear his robes and his hair when he heard that the Episcopalians were about to send delegates to the conference," Bishop Weller strode to the platform.

"I am sorry," said the Bishop, "that there are some here who take this matter so lightly. I could not laugh at the picture of the Bishop of Rome tearing his hair and clothing. What has been said hurts. It hurts me deeply. It hurts all of us who look forward to Christian Unity. I am sure that the world will one day see Christian unity and before I die I hope to see its first stone laid. We have made the start. It is that there is between us and the Church of Rome an unfathomable chasm which God only can close? I regard this Panama Conference as a direct attack of one part of Christendom upon another.

Driven to the Wall.

"It represents an effort which the good old Church of England would not permit. We have no business to join in such an attack. We are here to say that we will not make such an attack, and will not let you attack. We have to fight. You have driven us to the wall. I stand before you speaking for a large body of intelligent and faithful men. One part of Christendom is not going to war with another branch while the heathen are unconverted.

"The Church of Rome may be full of error, and South America may be dark and dim, and damp, but let some South

American go if you will to slums of our great cities and he will find a condition which is hell on earth. Let him look at the impossible record of our divorce courts in this country.

"And so we would have a conference at Panama of Protestants where the only thing on which we are to agree is on the awful condition of Rome and Romanism. I say here that we will not join in fighting against another part of Christendom. We will rather walk on the other side of the line. It is true that with certain difficulties we have kept the fellowship for four centuries. I want to say to you candidly that when it comes to joining with Protestantism against Roman Catholicism that there are some of us here, if you make us who would take our place on the other side."

"What do you mean by that asked a lay member.

"I mean," was the reply, "that some of us will wash our hands of a board which makes a law not sanctioned by the General Convention of the Church."

Challenged by Bishop Greer.

"Do you make that as a threat asked Bishop Greer," facing about and looking sharply at the High Church leader.

"My good Bishop," replied he of the See of Fond du Lac, "I would never make a threat in this place. Now go your way and have your conference. In so doing you have left dissension, bitterness and discord."

Bishop Weller said in conclusion that the action of the board in arranging to send delegates was in defiance of the House of Bishops, and that it had no

right to commit the Church to any such principle as it contemplated. He insisted that the board rescind its action of last May instead of sending delegates.

The opening arguments on behalf of the High Church Party had been made by the Rev. Dr. Manning. Although the debate did not follow party lines, there were few deviations. The most conspicuous exception was that of Mr. Pepper, who is a prominent member of ritualistic St. Mark's in Philadelphia.

Dr. Manning declared that the whole purpose of the proposed congress was to bring a United Protestantism on the problem of South America, and to seek the co-operation of all bodies. He spoke of the recent action of the Catholic bishop of Panama in denouncing the congress and telling the faithful not to attend in the pain of committing a mortal sin.

The rector of Trinity said many seemed to be amusingly unfamiliar with the fact that an effort toward church unity was being made in many directions, and that the action of the Panama Congress would be a movement "under hostile banners against the largest Church in Christendom." Especially at this time would such a congress endanger the close relations which were now developing between the great Eastern Church and the Church of England and the Episcopal Church in the United States. He objected especially to the plan of the congress in that it provided for an apportionment of territory, union schools, and an interchange of communicants.

He said that Theodore Roosevelt knew better how to approach the Latin-Americans than did some church men, for Mr. Roosevelt when he visited the Southern countries spoke of bringing the greetings of a young civilization to the older one.

The Rev. Dr. Ernest M. Stiles, the rector of St. Thomas's, said the argument against sending delegates could best be met by the statement that the Episcopal Church was already in South America and had missionary districts therein charge of Bishops. He declared that he did not regard the action as in any way hostile to the Roman Catholics, as there were in Central and South American countries many persons who were not Roman Catholics and who had gone there on account of the great material development of the countries to the south.

That the attitude of the Roman Catholic Church was not especially friendly to the Episcopalians he deduced from the fact that when Cardinal Gasquet was here, then an Abbott, he had preached sermons at St. Patrick's Cathedral in which he referred to the Anglican and Episcopal churches as having been founded on a love affair of Henry VIII. Dr. Stiles said that shortly after his return to Rome following these attacks, the Abbott received the red hat.

On the whole, Dr. Stiles said he saw no reason why the relations with the Greek Church should be jeopardized,

EPISCOPAL SPLIT ON FIGHTING POPE

Prelates Protest Against Evangelizing Catholics in South America.

James O. 1915
GREER AND MANNING DIVIDED

New York's Bishop and Trinity's Rector Take Sides on Protestant Congress.

FIVE QUIT MISSION BOARD

Bishop Weller Denounces Slighting References to The Pontiff and Vatican.

Five High Church dignitaries resigned yesterday from the Protestant Episco-

The Great Challenge A Tough Mission
WE CAN foresee the consequences neither of war nor of peace. The calmest years of life are filled with forces that work out results which we cannot calculate in advance and which often startle us with the more vivid surprise just because they operated in silence and obscurity. Not less and perhaps not more the issues of war, radically altering our normal courses of action and trends of development, and dislocating our judgments and previsions, present us with new situations on which we had not calculated and to which we have to make a wholly new adjustment of all our ideas and practises.

It would be easy to pick out any war in history and to show how different its effects were from all human expectation. No one thought that our concern for Cuba and our consequent war with Spain would give us responsibility for part of Asia and make us schoolmasters of the Philippines to prepare them for freedom. And even when it became apparent that such a duty was to fall to us no one was able to conceive what the effects of its discharge would be upon our national temper, our home politics, or our international relations. So incompetent are we to forecast what the years or even the days will bring forth that it is unprofitable to speculate as to what the political and moral consequences of the present war will be. We do not know what will be the terms of peace in Europe. We do not know what changes of colonial possessions or of colonial policies may ensue. We do not know what effects the struggle may have upon the minds of men in Europe and on other continents. And our only wise course is to wait and pray.

War and the Welded Nations.

But yet this is not all. There is a work of clear thinking and fearless acting to be done in preparation for a just and enduring peace. And in the interest of the work of propagating throughout the world the gospel of love and righteousness there is room for a weighing of some of the lessons of this awful struggle.

We have learned with an amazing and convincing suddenness that the world is a unity. This is the fundamental axiom of the missionary enterprise. It holds that all mankind are one family, that nations and men cannot set themselves off from others as in possession of peculiar privilege or capable of isolation, that the truth is the truth for all, and that all men are members one of another, so that if one member of the great body suffers all the members suffer with it. The non-missionary or anti-missionary spirit has assumed that nations could go off alone and live their life in negligence of other peoples. But it is not so. Within a week the effects of the war were felt to the farthest corners of the earth. Transportation between nations was disarranged or ceased altogether, mails stopped, factories closed in Santiago and Shanghai. Remote islands of the Pacific and villages in interior Africa were involved in the conflict. Missionary babies in the West Coast jungles dependent upon condensed milk from home were cut off from their supply. The delicate mechanism of exchange was jarred. International activities of trade and philanthropy were annihilated. The whole world felt throughout every fibre and tissue the shock of an experience which made it aware as never before of the truth of Paul's conception of humanity as an organism with a common life.

The world can never again be as it was. The neutral nations are saying, "This war is not an affair of the belligerent peoples alone. It is an affair of humanity. All humanity is suffering from it. A swift and sure peace which will mean enduring justice and established and immovable righteousness is the concern of all the world." Well, if it be so, foreign missions may speak again to the Church in the hope that their rejected appeal may be heard, "All nations, every creature, uttermost parts of the earth, all men," they may say,— "these were the thought of Christ, that he might bring them all into one in him." A new realization of the truth of human unity may be one meaning of the war for foreign missions.

But some will say, "Preposterous! War is the utter denial of unity, not its affirmation. The war will sow discords and racial hates which will never be outgrown. Look at the prejudices and distrusts of the present day which have produced the war, and

D. D. James Oct 17, 1914

That this war of the Powers may, on a vast scale lead, not to the fatal crippling of Christian missions, but to a new sweep of the gospel over the earth, is an amazing suggestion. As we view the situation under the guidance of Dr. Speer, one of the world's Christian generals, we see in the war a confirmation of two great claims of foreign missions and the overthrow of one great false claim. Beyond all else we hear such a call to Christian men and women as was never heard with such intensity by the church of Christ in any other age. What shall our answer be, we who read this article?

which are themselves the lasting products of past wars. Men are hating one another to-day as never before in history. It is the utter breakdown of brotherhood and unity. The benevolent claim of foreign missions is a delusion." This is the apparently obvious fact, and there is only too much evidence that between even conscientious men of different nationalities the rent that has opened is terrible. And all international Christian services will be subjected to a fearful strain which will test to the uttermost the forbearance, fair-mindedness, and charitableness of Christian men. But the test will be met. Nations of honest common people cannot cherish abiding wrath against each other. And while foreign missions, which are the great Christian internationalism, will be put under a new strain, it is inconceivable that the strain should not be endured.

The war means also a new revelation of the need of the work which Christ alone can do for men everywhere. There have been many who saw no need of Christ. "What did he mean?" exclaimed one of our college presidents with regard to the declaration of a speaker in the college chapel. "He said that a man absolutely needed Jesus Christ. Nonsense. Many a man gets along very well without him." Culture and civilization were supposed to suffice for men without Christ. And in the non-Christian nations man was held to be able to get along very well without the gospel. But men are not so sure now. They doubt whether man is much more than the brute which, as they believe, he was at the beginning. "In fact," says the Allahabad Pioneer, which has always had a very lofty opinion of European development, "we must give up the idea of evolution in the essentials of the human race." In Europe, or America or Asia, we see now, man is incapable in himself of realizing the Kingdom of God on the earth. He needs the gospel.

But, once again, are we not compelled now to admit that the gospel is as much of a failure as man? Did not Europe have the gospel? Why did it not prevent this strife and take fear from men's hearts and make them brothers? If it did not do this for Europe, can it do it for Asia? Is Asia not better off with religions under which no such awful struggles have occurred in our day? We ask these questions, men say, and what will become of foreign missions when the non-Christian people ask such questions?

Answering the Heathen's Protest

At home such questions will not cut the nerve of missionary consecration and prayer, for the simple reason that if it had been practised Christianity would have prevented strife and stripped men's hearts of fear and made them brothers. The most interesting phenomenon in all the discussions of the war is the way in which men of all types of opinion have recognized that only religion can end war. Statesmanship and diplomacy and science and trade and organization and armaments and education have not prevented it. They have made it only more terrible. Nothing but the grace of God transforming men and uniting them in unselfishness and love can ever make peace.

And not only have we a new revelation of the need of the real evangelization of men, but we have also a new revelation of the worth of men to God. When has there been such loyalty, such sacrifice, such devotion,—the women giving up their husbands and sons, and cultivating the fields and making supplies and nursing the wounded, and men going by the tens of

thousands to their death? Not only is man seen in all the nakedness of his utter moral need, but he is seen also in the raw glory of the ruin of his God-like lineage. "Let us make man in our own likeness," said God, and the likeness is there still in Asia and Africa as well as Europe. Foreign missions will not be told so often now that "the heathen are not worth saving."

But on the foreign field will this war mean the end of the unique claims of Christianity? Will the non-Christian people say, "Where now is the validity of your argument for the superiority of Christianity? Look at the Christian nations waging such a war as we have never known in Asia. You have told us that Christianity was superior to our religion, and you have pointed us to what you called the Christian nations and their wonderful Christian civilization as the proof. Is this it? If Christianity is to be judged, as you have asked us to judge it, by the civilization it has produced, we will judge it so, and we reject it." Wherever Christianity has been propagated by the arguments of Christian civilization this reply of the non-Christian world will cut in. We rejoice that it will. There has been altogether too much confused thinking and teaching as to what Christianity is. It is not something political or social or philanthropic. The best fruitage it was ever able to bear on the tree of humanity was not Christianity. And it will be a blessing if the distinctions which we are now forced to make drive us back to the New Testament, which knows nothing whatever about Christianity, which never uses the word, but which does deal with the life of God in the soul of man, and with a personal discipleship and fellowship which was the message and purpose of Christ.

The legitimate and wholesome retort of the non-Christian world to common but false forms of missionary apologetic will not, however, retard the progress of the Christian faith in non-Christian lands. It will rather insure the progress of the faith in purer character. For the people of the non-Christian world are now just what they were. Their needs are just what they have always been, and just what men's needs are everywhere; and only Christ, not Christianity or civilization, can meet those needs.

Shall We Stop Playing With God's Work?

To speak of but one other aspect of the war's significance to Christian missions, may we not hope that it will recall the church to the sacrificial principle of missions? The church as a whole has never done anything sacrificial. Individual Christians have followed Christ, but the church, as Duff said, has played with missions. An average of a few dimes a year from each member has represented the measure of her missionary giving and now there are some who doubt whether the church can continue to do even this. The financial uncertainties, the increased taxation, the high prices, the reduced dividends, all make it impracticable, men say, to keep up old gifts and to advance to larger things. But look at Europe. Great nations have risen to the height of an unlimited sacrificial devotion. Is the church to show less loyalty to Christ and his honor? And what warrant have we in a time of distress for making Christ and his causes suffer first? Our fathers did not do this in the infinitely darker days of the Civil War. They rose then to a greater fidelity. Some of our foreign missionary organizations were born then. Others sent out during the war the greatest companies of reinforcements they had ever sent. Missionary incomes in some cases not only held their own but increased. The war which now shadows the world and the sacrifices which are willingly made in it should shame our timidity and our tame trifling with duty, and call us to deal with life as a reality and with the work of Christ in the world as worth more devotion than national honor or commercial advantage or racial pride. Every soldier dying for his country on a European battlefield, every home giving up its blood and tears, is a summons and a reproach to us men and women who have accepted the Christ of the Cross but not the Cross of Christ. If they have counted their cause above their lives and their every possession, why not we? What they freely yield to their lords of war and death shall not Christians give with joy to their Lord of Life and Peace?

NEW YORK CITY.

nor yet any reason why the peace of the Episcopal communion should be destroyed by the issue.

There was long discussion as to how the board might compromise the matter. Bishop Rhinelander of Philadelphia proposed that the matter be left to the missionary Bishops in South America. The advice of Julien T. Davies was that the delegates might be appointed under the condition that they were not to do anything but confer and were to have no power to enter into an alliance with the other bodies.

The motion to rescind was finally put with the understanding that the delegates were to have certain instructions from a committee to refrain from actual co-operation provided any were appointed. The polling of the vote, after one member who had refused to vote had changed his ballot to "No," resulted in twenty-six voting against the resolution and thirteen for it.

As soon as the result was announced Bishop Weller rose and said that it was with great sorrow that he must announce that he could no longer remain a member of the board. His associates quickly followed.

The board will have another meeting this morning to finish routine business, and meanwhile pressure is being brought to bear on the five members to reconsider their resignations.

Dr. Manning said last evening that this was impossible.

EPISCOPALIANS BAR RELIGIOUS CRUSADE

Mission Board's Delegates to
the Panama Congress Can
Do Nothing but Confer.

HIGH CHURCH WILL FIGHT

Will Appeal to the General Convention
of the Church, and Bishops
May Also Use Pressure.

0578 1915
High Church will keep up its fight on the Protestant Episcopal Board of Missions, which at its adjourned meeting yesterday at the Missions House, 281 Fourth Avenue, officially appointed delegates to attend the Panama Congress on Religious Work in Latin America.

The five Bishops and clergymen who had resigned the day before, after the board refused to rescind its action in arranging for representation at the congress, consulted with the eight others who had opposed the action but had not withdrawn.

The delegates who are to visit Panama are to pay their own expenses and are to do nothing but confer with others at the congress, but the opponents of the project feel strongly that even that limited participation endangers church unity and widens the gulf between Protestants and Catholics.

They still insist that a slight has been put on the See of Rome, whose work for four centuries in South American countries, they think, should be considered in a conciliatory spirit.

Bishop Weller, who left last evening for his home at Fond du Lac, Wis., said that before the forces of Pan-Protestantism gathered at the Isthmus in February there was likely to be a special meeting of the House of Bishops. Although the prelates cannot actually forbid the delegates to go, Bishop Weller and his associates believe that if the house declares its disapproval none will attend despite their appointments from the board.

High Church Party to Appeal.

Certain it is that the High Church party will make an appeal from the action of the Board of Missions in the Panama matter the next General Convention of the Church, which will be held a year hence in St. Louis. Its ad-

herents maintain that they have been overridden ruthlessly, and not only do they propose to file an appeal, but they may also try to depose the present board and elect one more to their liking. Bishop Weller said in response to a direct question that there was no thought entertained by him or any of his associates of going over to the Church of Rome. They consider themselves the most loyal of churchmen, and, in fact, they regard themselves as "The Church" and their opponents in error on this question.

He said that siding with Pan-Protestantism at this time was peculiarly unfortunate, for the Anglican community, including both the English and the Episcopal Churches, had always regarded itself as an intermediary between the Catholics and the Protestants.

"The Catholics can understand us," he said, "for we have orders and a priesthood and an episcopate. We can treat with them with the idea of bringing about unity and help in drawing all Christian bodies into one fold."

The Bishop said he and the Rev. Dr. William T. Manning, rector of Trinity Church, were members of a Congress on Faith and Orders, which had church unity for its ultimate goal. Letters had been interchanged between members of a committee of this congress and the Papal Secretary of State just before the outbreak of the European war.

Planned to Consult the Pope.

"It was the intention," said the Bishop, "eventually to send a delegation of Episcopal Bishops from this country

to confer with the Pope on this matter, but everything was stopped by the war. After that conflict is over, I think the hearts of men will be more disposed toward religion and something can be done. I do not expect to see church unity come in my life, but I believe it will some day."

It was decided by the thirteen members of the anti-Panama contingent that it was well that some of them remained on the board, so that when an appeal came up before the General Convention they might be in a stronger position. The resignations of the five members were intended as an emphatic protest. The Right Rev. G. Mott Williams, Bishop of Marquette, although he had resigned, appeared as usual at the meeting and took part in the discussions. He said he did this because as a Bishop he was still an ex officio member and entitled to speak, although he had surrendered his right to vote. He asked that the resignations of Bishop Weller, Bishop Harding, Dr. Manning, Dean Selden P. Delaney, and himself be formally accepted in accordance with their action of the day before. The board, however, declined to take any such step, and several of the lawyer members declared it was not required.

While the anti-Panama faction was foregathering in another part of the building the board addressed itself to the task of preparing instructions for the delegates to the congress. Copious extracts from the bulletins of the Executive Committee of the congress were quoted. Referring to Bulletin 2, it appeared that the congress "was not to be a gathering for legislation on ecclesiastical questions or even on matters of missionary policy, and that other faiths were not to be antagonized."

Delegates' Powers Restricted.

On the motion of Bishop Talbot a resolution, amended by the Rev. Dr. Alexander Mann of Boston, was passed as follows:

Resolved, That our delegates go for conference only and with no purpose, authority, or power of committing this board to co-operation.

To act under such conditions the following seven men were chosen: The Right Rev. Arthur S. Lloyd, President of the board; the Right Rev. Lucien Lee Kinsolving, Bishop of Brazil; the Right Rev. Albion W. Knight, formerly of Cuba and now in charge at Panama; the Right Rev. Hiram R. Hulst of Cuba; the Right Rev. William Cabell Brown, formerly at work in Brazil but now Co-adjutor Bishop of Virginia, and the Right Rev. Henry D. Aves, Bishop of Mexico.

It is understood that, although appointed as a delegate, Bishop Knight is not in favor of the congress. Bishop Aves has not been heard from for several months, owing to difficulty of communication.

The Right Rev. Nathaniel S. Thomas, Bishop of Wyoming, introduced this memorial, which was adopted unanimously:

Resolved, That the Board of Missions appoint a committee to draft a resolution to memorialize his Imperial Majesty, the Emperor of Germany, to use his influence, as a well-known champion of Christianity, with the Sultan of Turkey with a view to assuaging the ravages of religious persecution now inflicted by the Turks upon their Armenian subjects.

Much of the morning session was taken up with the discussion of the best method of raising \$100,000 as a fund to be specifically applied to domestic missions.

The afternoon session closed with an interchange of views on missionary work and an address by the President of the board.

HIGH CHURCH FIGHTS PAN-PROTESTANTISM

Group of Episcopalians Holds Enterprise Is a Discourtesy to Roman Catholics.

OPPOSE SENDING DELEGATES

John Barrett Tells Committee It is a Mistake to Criticise Civilization of Latin America.

High Church adherents, it developed yesterday, have begun a determined fight against that cherished project of Pan-Protestantism, the evangelization of Latin America, on the grounds that such an enterprise means discourtesy to the Roman Catholics, and would bring them in touch with Protestant sectarianism.

They are preparing to demand that the Board of Missions of the Protestant Episcopal Church, which meets here next month, shall reconsider its decision to send delegates to the Congress on Christian Work, which next February is to meet at Panama to plan a campaign for the conversion of the republics of the Southern Cross.

Their action is a momentous sign of the growth and influence of the so-called Catholic party in the Episcopal Church, which is endeavoring to bring about unity among all religious bodies which have orders.

It was due to the pressure of the High Church Party evidently that the name of the proposed Panama gathering was changed from the Latin America Missionary Conference to the present title, and in every direction the opponents of the convocation have been active.

The meeting which is to be held on Oct. 26 at the Church Missions House in this city is being anticipated by a rallying of both parties. The work of promoting the conference is being carried on in a special office in the Presbyterian Building, at 156 Fifth Avenue, and sessions of committees are held almost every day. Much literature has been mailed, and at the present time are being circulated proposed plans for the congress, so that they may be considered long in advance by Protestant Churches in tropical America. The whole project conforms closely to the idea of gaining the confidence of the South American nations by promoting moral values and national and personal ideals. The congress grew out of a suggestion made at the Edinburgh Conference as far back as 1910, and it has been only recently that the friends of the cause have been awakened to the fact that there is violent opposition on the part of the High Church wing.

It was stated yesterday by one of the Low Church party that one of the best-known of the opponents in this city is the Rev. Dr. William T. Manning, rector of Trinity Parish, who is now on his vacation in Maine. The leader of the opposition, however, is the editor of The Living Church, which in its current issue delivers an enflaming fire against the whole congress idea.

"Let no one interrupt to say," says The Living Church, "that the representatives of our own Board of Missions would understand that they had no authority to commit this American church to such a policy. We do not assume the

slightest disloyalty on their part. But their willingness to enter formally into a discussion of these policies, the revision of which has not been intrusted to our board, is an insult to the catholic sentiment of the Church. It is to attain such objects as this that the Panama congress is to meet. We cannot possibly approve the purposes of the congress.

"When we come to the spirit in which the movement is carried on we find it pathetically polemic. Enough has been said about the preposterous diplomacy and the absurdly improper remarks about South America without 'true religion,' contained in the official bulletin."

A blundering document the editor calls this bulletin, and wonders why such a publication, which makes serious charges against the whole people of a whole continent, is still dispensed. It is recalled that when a committee from the congress called upon John Barrett, the Director General of the Pan-American Union, he told them that it would be the greatest misfortune for the conference to occupy a belligerent attitude and go to Panama to criticise the civilization of Latin America.

"Of course," to again quote the Living Church, "the real fact is that Latin America just bristles with problems and the Anglo-Saxon has been singularly tactless in dealing with them.

"Wherefore the Living Church hopes that the board will not rush into this wildly extravagant plan destined to destroy the whole missionary work of the church" or else "a complete reversal of the policy of the church and a surrender of the policy which the Anglican churches have maintained toward Protestant sectarianism from its rise until 1915.

"If one penny be voted from the missionary treasury from the general funds to pay the expenses of the delegates to this Congress there will be thousands of churchmen who will view it as a plain, sordid misappropriation of funds."

There are several prominent Protestant Episcopal clergymen on the committees of the proposed Congress at the present time, including the head of the Board of Missions, the Rev. Dr. Arthur S. Lloyd.

He said yesterday that he did not agree with the idea of the opposition that the activities of the Protestant churches in a general campaign should be withdrawn on account of the Catholics, as there was room for all religious bodies to work in South America.

Another prominent Episcopal clergyman said that the population was constantly increasing and that there were many immigrants not of the Church of Rome who needed the ministrations of a Protestant clergy.

Some idea of the appeal which the work has for Protestants may be gath-

ered from glancing over the names of the standing committee for co-operation in Latin America. Among them are Robert E. Speer, Chairman, and a member of the Board of Missions of the Presbyterian Church; the Rev. Dr. W. F. Oldham of the Board of Foreign Missions of the Methodist Episcopal Church; the Rev. L. C. Barnes of the American Baptist Home Missionary Society, the Rev. S. G. Inman, Executive Secretary and a member of the Christian Woman's Board of Missions.

The Committee on Arrangements for the Panama Congress consists of the Rev. Dr. Oldman, the Rev. Mr. Inman, the Rev. Dr. L. C. Barnes, Frank L. Brown, the Rev. Dr. W. I. Haven, Harry Wade Hicks, Dr. Charles D. Hurrey, Bishop Lloyd, John R. Mott, Eben E. Olcott, Delavan L. Pierson, the Rev. Dr. C. L. Thompson, and Fennel P. Turner.

EPISCOPALIANS ELECT DELEGATES TO PANAMA

ACT ON PROPOSAL THAT LED TO FIVE RESIGNATIONS.

Pos 05-27
Board of Missions to Send Seven Representatives to Missionary Meeting for the Evangelization of South American Countries—Bishop Weller Defends Action of Himself, Dr.

William T. Manning, and Others in Quitting Church Body.

Seven delegates to the Panama Congress on Christian work were elected to the Board of Missions of the Protestant Episcopal Church to-day at its meeting at 281 Fourth Avenue. It was over the prospect of this action that the five members of the Board, including the Rev. Dr. William T. Manning, rector of Trinity Church, New York, resigned yesterday, creating an important division between the high and low church elements. None of these five men attended the meeting to-day.

The seven delegates elected were Bishop Arthur S. Lloyd, Bishop Lucien L. Kinsolving, of Brazil; Bishop Albion W. Knight, formerly of Cuba, vice-chancellor of the University of the South, at Sewanee, Tenn.; Bishop Hiram R. Hulse, of Cuba; Bishop C. B. Colmore, of Porto Rico; Bishop W. Cable Brown, formerly in Brazil, now bishop-coadjutor of Virginia, and Bishop Henry D. Aves, of Mexico.

A committee of which Bishop Cleland Kinloch Nelson, of Georgia, was chairman, brought in a report which the Board adopted, explaining the conditions under which the delegates were to attend. The report was in part as follows:

"In sending delegates to the Panama Congress the Board does so with the understanding that, as stated in the official bulletins of the Congress:

"It is to be 'along the same general lines as the Edinburgh meeting', that is, the world missionary conference at Edinburgh in 1910.

"It is not to be a gathering for legislation on ecclesiastical questions, or even on matters of missionary policy."

ALL COMMUNIONS INVITED.

"It shall be the purpose of the Panama Congress to recognize all the elements of truth and goodness in any form of religious faith. Its approach to the people shall be neither critical nor antagonistic, but inspired by the teachings and example of Christ and that charity which thinketh no evil and rejoiceth not in iniquity, but rejoiceth in the truth."

"All communions or organizations which accept Jesus Christ as Divine Saviour and Lord, and the Holy Scriptures of the Old and New Testament as the revealed Word of God, and whose purpose is to make the will of Christ prevail in Latin America, are cordially invited to participate in the Panama Congress, and will be heartily welcomed." On motion of Bishop Talbot, amended by Dr. Mann, it was resolved, "That our delegates go for conference only and with no purpose, authority or power of committing this Board to coöperation."

The Right Rev. Reginald H. Weller, Bishop of Fond du Lac, Wis., explained to-day that his resignation and that of his colleagues was meant as the strongest protest they could make against the action of the board in sending delegates to the Pan-Protestant Congress. He also said that other members of the minority party of the Board felt just as strongly as the five

who resigned, but differed on the proper method of protesting against the attitude of the majority.

Another one of the resigning members, who desired to have his name withheld, stated that he personally knew of more than thirty bishops of the Church, who felt as strongly as he did. Those who resigned were Bishop Weller, Bishop G. Mott Williams, of Marquette; Bishop Harding, of Washington; the Rev. Dr. Manning, and the Rev. Seldon P. Delaney, dean of All Saints' Cathedral, Milwaukee, who is soon to come to New York, to the Church of St. Mary the Virgin. They remained away from the meeting of the Board at 281 Fourth Avenue to-day.

"The Board of Missions," explained Bishop Weller, "is elected by the General Convention, which meets every three years, and this Board is therefore directly responsible to the wishes of the Convention. At the last meeting of the Convention, which was held here in 1913, a resolution was introduced, giving the

Board of Missions the right to take part in just such conferences as this Pan-Protestant Congress, which is to be held in Panama in February. This resolution failed to pass the House of Bishops, one of the bi-cameral branches of the Convention, and the principle contained in the resolution was therefore not approved by the Convention. For this reason yesterday's vote of the Board of Missions to send delegates to the Pan-Protestant Congress was directly in opposition to the wishes of the General Convention which refused to pass the resolution referred to. My resignation and that of my four colleagues followed yesterday's action of the Board as the strongest protest we could make.

"Other members of the Board felt just as strongly as we did, but differed in the matter of action to be taken. They decided to stay on the Board and present a minority protest. Our resignation means only that we have lost our right to vote in the Board of Missions. Every bishop has the privilege of a seat and a voice in the meetings of the Board, and this privilege we therefore still retain."

INSTRUCTIONS TO DELEGATES DISCUSSED.

Notwithstanding this fact, none of the five members who resigned yesterday took part in the meeting of the Board to-day, in which the nature of the instructions to be given the delegates to Pan-Protestant Congress was the centre of a lively discussion. Bishop Weller was asked if the five dignitaries who resigned from the Board of Missions left the church by so doing. To this he replied emphatically:

"On the contrary, we assert that we are the church, that those members who yesterday voted to send the delegates misrepresented the policy taken by the General Convention at its last meeting."

Participation in the Pan-Protestant Congress which has for its purpose the evangelization of South and Latin Americas, would be a "new movement in the history of the Anglican Church," said Bishop Weller. Never before had it made an effort to convert Roman Catholic lands, he continued—people who already had Christianity in some form. He expressed himself as emphatically against "the principle of carrying sectarian warfare over the earth."

"For centuries," Bishop Weller continued, "the feeling has been in the Anglican Community that the only hope of reuniting Christendom lies with us. The Episcopal Church is the middle influence; it holds the middle ground which is understandable by both extremes. And we therefore hope that, some day, we can bring the two wings together.

"Dr. Manning and I are members of a commission for the World's Conference on Faith and Order. We had already started to feel our way towards making such a conference possible when we were interrupted by the war. But when the war is over, I think that the grounds of unity will be stronger than ever. It will make men think and realize what a power a united Christendom would be in international relations. Hence this decision to take part in a Congress which has for its purpose the evangelizing of Roman Catholic countries comes as a firebrand into the tentative negotiations toward closer harmony between the various branches of Christianity."

Chas. J. ...
THE PRESENT DAY SUMMONS TO THE
WORLD MISSION OF CHRISTIANITY

By John R. Mott. Nashville: Cokesbury Press, 1931. 325 pp. \$2.50.

In this book, an expansion of six lectures given on the Cole Foundation of the School of Religion of Vanderbilt University, Dr. Mott attempts to describe the situation confronting present-day missions, in the light of the findings of the Jerusalem Conference.

Every page in the book gives evidence of Dr. Mott's wide first-hand acquaintance with the total missionary situation and the net result is almost a brief encyclopedia of modern missions. The book is of value to the layman as a guidebook to the missionary movement. To the student of missions its chief value is as a point of departure for more detailed, critical study.

While many of Dr. Mott's suggestions are in advance of current missionary practice, the changes contemplated are for the most part changes in method rather than any reinterpretation of the missionary purpose. The urgent need of present-day missions is a volume that will shatter the long-accepted assumptions and self-complacency of the missionary body and compel it to wrestle with reality. Progressive missionary practice is far in advance of the current philosophy of missions. The student who leads in the reconstruction of philosophy will be rendering the cause of missions a real service.

CLIFFORD MANSHARDT

Correspondence

Christians not Converts

DEAR SIR,

It seems to me that article about "Christians not converts" is not quite correct.

1. It is only God's Holy Spirit that can make a convert of a Christian.

2. No apostle was instructed to refuse to baptize a person who expressed a belief on the Lord Jesus Christ as the Son of God and even suffered persecution in consequence thereof.

3. St. Paul's instructions were to refuse to commence with those Christians who led openly bad lives, but to pray for them and by a consistent Christian life to win them back to Jesus. The Master said I am come not for the righteous but to bring sinners to repentance.

4. The Master even reproved his disciples when they complained of others; not of their society who worked miracles in Christ's name.

5. The popular conception of the world is invariably to be *rejected* by the follower of Jesus.

6. In your extract of Mr. V. P. Madhava Rao, Dewan of Travancore, he says (we must not forget the largest number of converts come from South India). "Gentlemen, you know how great is my admiration for the English civilization, which means *Christian* civilization, which has done so much for India, &c."

7. It seems if a census were taken in America and Europe the proportion of real Christians would be not any larger than what is found among the converts in India.

C. H. A. TWIDALE.

Friendly Advice to the Foreign Board

Prof. Robert Dick Wilson, D. D., in "The Presbyterian"

The Kings Beacon Jan 1924



AM very sorry to hear that the Board of Foreign Missions is in danger of another deficit, and that at the end of this year the Board may be a million dollars in debt. This is a serious state of affairs, and seems to indicate that either the Board or the missionaries have failed to retain the confidence of the church. Having just returned from a tour of Japan, Korea and China, where I have been lecturing for five months to the students of many of the colleges, seminaries and conferences, I take pleasure in stating that most of our own missionaries whom I met are above suspicion, both as to their life, doctrine and efficiency. It is my belief that the ordained missionaries of our church are as true to the teachings of the Confession and as loyal to the Word of God as the ministers at home. No nobler body of propagators and defenders of the faith can be found anywhere than the hundreds of men and women of blameless and laborious life who are representing our church in the lands I have just visited.

Nevertheless, while believing that it is our duty to give adequate support to the missionaries already on the field who are loyal to the doctrine of the church, I cannot refrain from stating my conviction that the Board, and especially some of our secretaries, have erred grievously in some of their policies with regard to the work entrusted to them by the church. The first of their errors is the entangling alliances made with bodies of missionaries differing from us in doctrine and policy. There is no better reason that I have heard for such unions on the foreign field than there is at home. If a man believes the Bible to be the Word of God, how can he teach in harmony with a man who does not so believe? If some professors teach the Apostles' Creed and the inspiration of the Scriptures, while others deny them, how can they teach in harmony and what must be the effect on the students? These Chinese students (as well as the Japanese and Koreans) are just as keen at discerning inconsistencies and incongruities in their professors and teachers as our American students are; and what would the students of Princeton Seminary think if the faculty were teaching diverse views on nearly every great question of theology? What would they have a right to think? Why, that we were sure of nothing, or the biggest lot of cowards and hypocrites they ever laid eyes on. Union in medical or social work, or in religious work with men who agree with our views of the Bible, may be justifiable; but when attempts are made to combine in religious work men of fundamentally different views, these attempts are bound to be disastrous to the more conservative side. Why, then, should our Board force, or even allow, our missionaries in China to unite in faculties, some of whose members are radically different from us in their beliefs and teachings? And yet this is what our Board has deliberately done, with the result that there are but a very few union institutions in China whose faculties would subscribe to the essential doctrines set forth in the deliverances of our General Assemblies of 1910, 1916, and 1923. It is my judgment that the Board of Foreign Missions would do much to relieve the suspicions of the church at home and abroad,

if they would themselves take the initiative and resolve to withdraw as far as possible from the vain attempt to unite in harmonious missionary work those who do and those who do not believe in the essential doctrines of our church.

The second error of our Board and of its secretaries has been that they have allowed it to be inferred that they are opposed to the missionaries joining the Bible Union. The purpose of this organization is set forth in the following statement:

"Being convinced that the state of both the Christian and non-Christian world demands unity of purpose and steadfastness of effort in preaching and teaching the fundamental and saving truths revealed in the Bible, especially those now being assailed, such as the deity of our Lord and Saviour Jesus Christ, his virgin birth, his atoning sacrifice for sin and his bodily resurrection from the dead; the miracles both of the Old and New Testament; the personality and work of the Holy Spirit; the new birth of the individual, and the necessity of this as an essential prerequisite to Christian social service.

"We re-affirm our faith in the whole Bible as the inspired Word of God and the ultimate source of authority for Christian faith and practice, and unitedly signify our purpose to contend earnestly for the faith once for all delivered unto the saints."

It will be seen that this statement is almost exactly the same as the "essential doctrines" of the Presbyterian Church as set forth in the deliverances of the General Assemblies of 1910, 1916, and 1923. And yet it is the impression in China that the Board of Foreign Missions and the secretaries of the Board are not in favor of this Union. They willingly and repeatedly advise the missionaries to unite with all kinds of men who deny one or more of our essentials; but they let it be supposed that they are against uniting in a union whose purpose is "to preach and teach the fundamental and saving truth revealed in the Bible" and "to contend earnestly for the faith."

Now, I feel sure that the official action of the Board was in favor of the Bible Union; but I am also sure that the impression in China is that our Board, and especially some of our secretaries, are against it, and the way for our Board to remove the impression is to publish in full the letter which was sent to answer this letter of the Bible Union of December, 1921. If this answer be favorable to the Bible Union, then the Board and the secretaries would do well to see to it that the erroneous impression among our foreign missionaries is removed. For one thing is certain, that the missionaries have the impression that the Board frowns on the Bible Union, and that their representatives advise against joining it. It is due to the missionaries, it is due to the church at home, that the Board clearly define its position on this matter, and state this position publicly; and also, that the Board see to it that its secretaries be not allowed to give the impression that they favor union with those holding all kinds of modernist doctrines, at the same time allowing the impression to get abroad that they are against the one great Union of China which is founded upon the basis of the faith once for all delivered to the saints. The Board would rehabilitate itself in the mind of the church and remove the impression of its laxity in carrying out the deliverances of the General Assembly, if its members would themselves subscribe to the "essential doctrines" and require all of its secretaries to do the same. It would be well also to advise at least all its missionaries and teachers on the foreign field to subscribe to them. Lastly, it should require all new missionaries and teachers, women and men, to subscribe to them before receiving a commission.

Not Charity, But Challenge

Herald of Foreign Missions, March 4, 26

ONE of the most significant things in the religious world in recent times has been the change of attitude which has come both inside of the Church and outside of the Church towards foreign missions and the challenge of the Orient. Only a few years ago foreign missions was looked upon almost entirely as a project and responsibility of evangelization. Its great slogan was, "The Evangelization of the World in This Generation." Inside and outside of the Church foreign mission work was thought of as an effort to reach the unevangelized portions of the world and convert as many as possible of the heathen to Christianity. This idea of foreign missions was shaped in no little part by the conception of the Orient which was then uppermost in the common mind. We thought of Japan and China and India as being objects of charity, and foreign mission money was usually given with more or less of the attitude and feeling of handing out doles. We were then looking upon those oriental countries more or less as wards to be pitied and to be helped because they were helpless. And just so long as those nations were viewed in that light, foreign missions was but little more challenging than common charity.

But a mighty change is taking place in the American concept of the Far East—taking place because mighty and tremendous changes have taken place and are taking place in the Far East itself. Instead of being helpless wards to be pitied, Japan and China and India are rapidly rising to the status of great and mighty nations. Instead of being objects for doles to be measured out in the spirit and attitude of charity, they are year by year rising to the dignity and strength of self-dependent peoples who spurn charity and resent overlordship. They are becoming conscious of their own great resources and latent possibilities and are demanding a new recognition in the world—and demanding it with that consciousness of power which sooner or later will take it if it is not given to them.

Now all of this means a complete reversal of our former feeling towards foreign missions. Instead of being a dole to be given out to the helpless, instead of being a charity to be meted out to the weak, we must think of it rather as the effort to release the mighty dynamic and corrective forces of the Christian gospel into whole civilizations that are potent to wreck the world if they are not spiritualized and Christianized as only the gospel of Jesus Christ can do. Viewed in this manner, foreign missions is lifted onto a

new plane and converted into a new and mighty challenge to the churches of America to do their utmost. Poverty, material and spiritual, still hangs over those oriental countries like an oppressive curse; ignorance and superstition still blight them; sin, sickening and immeasurable, still infests their life everywhere; but underneath it all and through it all are the sinews of invincible strength and possibilities. New civilizations there are finding birth. And we should no longer think of foreign mission work as the handing out of doles to the poor and the wretched; but rather as the sending of the most virile and invaluable elements of our own Christian gospel and our own Christian civilization to help serve and direct those rapidly forming forces which will have so much to do with shaping the very destiny of humanity within the next few years. Those who are best informed about affairs in the Orient tell us how urgent is the need and how quickly Christian missions must be manned and equipped sufficiently for this great task; and that unless it is, the final results may be as disastrous for America as it is for the Far East. Viewed thus, foreign missions becomes one of our most majestic and thrilling enterprises—one that calls for the giving of life and money on a large scale commensurate with the momentous outcome that is at stake.

Earnestly The Herald is hoping that our pastors and mission leaders may lift our churches to this larger and more thrilling conception of the foreign mission enterprise—a conception which will compel from them, not a dole for charity, but an outpouring of their money for this magnificent work which must be done and done quickly for Christ and his world. The need in the work of our own denomination in the foreign mission field is so acute and the emergency so grave that nothing but unprecedented praying and giving on the part of our churches will be sufficient to sustain our part of the work in Japan and Porto Rico as our Lord and Christ must really be expecting us to do. Our churches can never meet this need by making foreign missions a side issue—a little bit of charity to be made up by "chipping in" dimes and quarters. Foreign missions must come to be a real and mighty challenge, a challenge of such tremendous consequence that we will look upon it and feel towards it as a matter of major part in the planning and giving of our own selves and of our churches. Nothing less will make our March offering for foreign missions what it should be—and what Christ expects it to be.

THE POSITION OF GERMAN MISSIONS AT THE OUTBREAK OF THE WAR

IN October 1919 an article was published in the *International Review of Missions* dealing with German missions before the war. The statistics given in that article were based on the sources of information available at the office of the Review, which were incomplete. There is now available the official report on the position of German missions at the outbreak of the war submitted by the German missionary societies to the Foreign Office in Berlin, and it seems desirable to print for reference this authoritative statement.

JAPAN

	Stations.	Missionaries.			Baptized Christians.	Schools.	Scholars.
		Men.	Wives.	Single Women.			
General Evangelical Protestant Missionary Union	2	2	2	—	333	8	400

CHINA AND HONGKONG

	Stations.	Missionaries.			Baptized Christians.	Schools.	Scholars.
		Men.	Wives.	Single Women.			
Basel Mission ¹	18	42	33	3	11,056	101	4,829
Rhenish Mission (Barmen)	7	18	14	4	2,509	24	1,021
Berlin Missionary Society	15	29	25	7	9,408	96	2,328
Berlin Women's Union for China (Orphanage in Hongkong)	1	1	1	4	130	1	83
Hildesheim Mission to the Blind	2	—	—	7	140	3	80
Liebenzell Mission	12	23	19	20	523	8	216
China Alliance Mission (Barmen)	10	16	14	8	1,369	19	715
The Kiel Mission to China	2	1	1	2	183	19	180
St Chrischona Mission ¹	3	3	2	6	146	3	46
Women's Missionary Union (co-operating with China Inland Mission)	1	—	—	4	—	—	—
Frievenshort Deaconesses	1	—	—	4	—	—	—
General Evangelical Protestant Missionary Union.	2	3	3	3	—	4	300

¹ These are Swiss societies with German connexions and are generally included in the statistics of German missionary societies.

INDIA

	Stations.	Missionaries.			Baptized Christians.	Schools.	Scholars.
		Men.	Wives.	Single Women.			
Leipzig Mission	33	25	18	9	19,408	260	10,887
Basel Mission	26	89	53	15	19,762	211	21,071
Hermannsburg Mission	10	12	10	3	3,116	138	2,862
Schleswig-Holstein (Brek-lum) Mission	11	23	20	7	14,192	64	1,994
Gossner Mission	30	51	47	9	88,884	344	10,172
Moravians	4	10	10	1	162	6	173

BRITISH BORNEO

	Stations.	Missionaries.			Baptized Christians.	Schools.	Scholars.
		Men.	Wives.	Single Women.			
Basel Mission.	2	2	2	—	1,129	11	322

DUTCH EAST INDIES

	Stations.	Missionaries.			Baptized Christians.	Schools.	Scholars.
		Men.	Wives.	Single Women.			
Rhenish Mission	67	102	93	16	180,833	697	45,146
Neukirchen Mission	12	15	12	9	1,766	42	1,825

AUSTRALIA

	Stations.	Missionaries.			Baptized Christians.	Schools.	Scholars.
		Men.	Wives.	Single Women.			
Moravians	3	3	3	1	116	3	229
Neuendettelsau Mission	2	1	1	—	80	1	25

NEW GUINEA

	Stations.	Missionaries.			Baptized Christians.	Schools.	Scholars.
		Men.	Wives.	Single Women.			
Neuendettelsau Mission .	19	36	21	2	3,978	41	1,523
Rhenish Mission . . .	5	14	10	—	96	15	578

CAROLINE AND ADMIRALTY ISLANDS

	Stations.	Missionaries.			Baptized Christians.	Schools.	Scholars.
		Men.	Wives.	Single Women.			
Liebenzell Mission . . .	8	9	7	5	3,098	34	1,905

SOUTH AFRICA AND MANDATED TERRITORY

	Stations.	Missionaries.			Baptized Christians.	Schools.	Scholars.
		Men.	Wives.	Single Women.			
Moravians	24	33	31	1	21,955	70	5,567
Berlin Mission	58	74	68	17	60,131	248	10,528
Hermannsburg Mission .	49	49	42	—	74,097	98	7,205
Hanover Free Church Mission	10	12	10	—	6,495	21	1,017
Rhenish Mission	11	13	12	1	21,394	18	2,624
do. do. (mandated territory)	31	32	10	—	23,375	47	2,381

TANGANYIKA TERRITORY

	Stations.	Missionaries.		Baptized Christians.	Schools.	Scholars.
		Men.	Single Women.			
Bielefeld Mission . . .	14	18	5	2,168	63	3,620
Berlin Mission	20	31	8	3,927	257	13,119
Moravians	15	27	1	1,781	128	6,786
Leipzig Mission	14	24	5	2,729	87	8,270
Adventists	15	19	—	211	43	4,380
Neukirchen Mission . . .	3	7	—	—	—	—
Schleswig-Holstein (Brecklum) Mission	3	3	—	—	—	—

KENYA COLONY

	Stations.	Missionaries.			Baptized Christians.	Schools.	Scholars.
		Men.	Wives.	Single Women.			
Neukirchen Mission . . .	4	6	4	1	469	13	623
Leipzig Mission	—	—	—	—	—	—	—

GOLD COAST

Basel Mission	11	72	22	4	20,558	128	7,819
Bremen Mission	2	3	1	2	3,561	30	2,061

TOGO

	Stations.	Missionaries.		Baptized Christians.	Schools.	Scholars.
		Men.	Single Women.			

Bremen Mission . . .	7	17	2	7,780	157	5,250
Basel Mission . . .	1	3	—	—	—	—

CAMEROONS

Basel Mission . . .	16	53	10	15,112	384	22,818
Baptist Mission . . .	6	13	6	3,124	57	3,563
Gossner Mission . . .	1	2	—	—	—	—

PALESTINE

The following societies were working in Palestine but statistics are not given in the German report :

- Moravians
- Syrian Orphanage
- German Mission to the East
- Evangelical Karmel Union
- Christian Mission to the Blind in the East
- Jerusalem Union
- The Kaiserswerth Deaconesses
- The German Help Association for Christian Philanthropy in the Orient.

THE POSITION OF GERMAN MISSIONS JULY 1921

THE following notes are a bare statement of the main facts relating to German missions. Even this slender outline shows how inadequate in most instances is the provision which it has been possible to make. Behind this meagre record of fact lie the spiritual loss of communities deprived of their spiritual teachers and guides and the painful experience of hundreds of German missionaries cut off from the work to which they had devoted their lives.

JAPAN

In Japan the small work of the General Evangelical Protestant Missionary Union has been allowed to continue both during and since the war.

CHINA

The German missionaries in China have been allowed to remain in China and to carry on their work under certain restrictions (cf. *The Missionary Situation after the War*, p. 16).

The Report of the Committee of Reference and Counsel, submitted to the Foreign Missions Conference of North America in January 1921, notes contributions amounting to \$21,000 from the National Lutheran Council to the German missions in China and \$7000 from the Foreign Mission Board of the Evangelical Synod of North America. In addition to this, the National Lutheran Council undertook to pay monthly for one year \$4000 to the Berlin Society in Canton.

The Schleswig-Holstein Mission, deprived of its other fields, has taken over the work of the Kiel Mission in China.

HONGKONG

The Church Missionary Society has undertaken the supervision of the Chinese churches connected with the Basel Mission and the oversight of the children in the Foundling Home. The London Missionary Society is supervising the churches connected with the Rhenish Mission. The Hildesheim Home for the Blind has been closed.

A Board of Trustees has been appointed by the Government to hold the mission property, but no information has been received that the Board has been formally constituted or has taken action.

INDIA

The Government of India has decided that no Germans shall be permitted to enter India for a period of five years from the conclusion of the war.

The National Missionary Council at its meeting in November 1920 expressed the earnest hope that the time for the modification of the restrictions placed on German missions may soon come, but did not consider that any good purpose would be served by pressing at present for the reduction of the time limit imposed by His Majesty's Government

on the admission of Germans into India.

The work of the *Leipzig Mission* has been carried on by the Church of Sweden Mission, but the Tamil Lutheran Church has been able to take upon itself large responsibility for the administration of the work.

The *Schleswig-Holstein Mission* has been under the care of the United Lutheran Church of America, which has been able to set aside one missionary for this field.

The *Hermannsburg Mission* has been under the care of the Ohio Synod, one missionary being in charge.

In the field of the *Gossner Mission* an autonomous Lutheran Church has been formed with an advisory board appointed by the Bihar and Orissa Representative Council of Missions. Funds have been contributed by the National Lutheran Council in America and a Lutheran missionary has been set apart to give his whole time to act as secretary to the advisory board.

The work of the *Basel Mission* in the Malabar area has been taken over by the South India United Church with financial assistance from the American and British boards related to that Church. The work in the Nilgiris has been transferred to the Wesleyan Methodist Missionary Society. The College at Calicut has come under the care of the Madras Christian College. Work in the South Mahratta area is being carried on by the Kanarese Evangelical Mission under the direction of a committee appointed by the National Missionary Council.

DUTCH EAST INDIES

In the Dutch East Indies the German missions have continued their work, and there have been in recent years remarkable revival movements, particularly in the island of Nias. Financial difficulties have been serious owing to the state of exchange, and the Dutch Government has lent the Rhenish Mission the sums necessary for its work, the Mission depositing one-third of its home income as security.

NEW GUINEA

The Australian Government has announced that German missionaries will be allowed to remain for a period of four years, after which time they must be replaced by missionaries of Australian or American nationality. The Lutheran Church in America, with the assistance of the Evangelical Lutheran Synod of Iowa and other States in America, is rendering such assistance as lies in its power.

CAROLINE ISLANDS

The missionaries of the Liebenzell Mission, with the exception of one Swiss, have been removed from the Islands.

SOUTH AFRICA

The German missionaries have been allowed to remain at work in the Union of South Africa and in the mandated territory which has come under the administrative control of the Union. The property of the missions has been placed in the hands of trustees.

TANGANYIKA TERRITORY

The National Lutheran Council of America has obtained permission to send a commission to East Africa to study the condition of the work of the *Leipzig Mission* with a view to taking it over. Two members of the commission are at present in Tanganyika Territory.

No provision has yet been made for the work of the *Bielefeld Mission*.

The work of the *Moravian Mission* in the New Langenburg Province is being looked after by the United Free Church of Scotland. The Moravian Church in Great Britain has obtained permission to send out two or three missionaries of Danish nationality for the work in the Tabora neighbourhood.

No provision has been made for the work of the *Berlin Mission* in the Dar-es-Salem district. The field of the Berlin Society in the southern part of the territory has been divided between the Church of Scotland, the United Free Church and the Universities' Mission. This arrangement has not commended itself to the Berlin Missionary Society.

Nothing has been done thus far for the small work of the *Schleswig-Holstein* and *Neukirchen Missions*, part of which falls within Belgian territory.

The approval of the Secretary of State for the Colonies has been given to the formation of a Board of Trustees in London to hold the property of German Protestant missions in Tanganyika Territory. The Board cannot be legally constituted, however, until the mandate for the Territory has been definitely assigned to Great Britain and the necessary legislation passed.

KENYA COLONY

The work of the *Leipzig Mission* has, with the goodwill of that Society, been transferred to the Africa Inland Mission, and the *Neukirchen Mission* has approved of the United Methodist Church taking over the care of its former work.

Proposals have been made to the Government that in each instance the property should be transferred to a board of trustees appointed by the mission which has assumed responsibility for the work.

GOLD COAST AND TOGO

The work of the *Basel Mission* in the Gold Coast is being carried on by the United Free Church of Scotland. A board of trustees has been constituted to hold the property.

No provision has yet been made for the work at the two stations of the *Bremen Mission* in the Gold Coast and the four stations of the same Mission in that part of Togo which has been assigned under mandate to Great Britain.

No provision has been made for the four stations of the Bremen Mission which fall within the French part of Togo. Correspondence has taken place with the Wesleyan Methodist Missionary Society, which is the only missionary organization at present working in this field.

CAMEROONS

The work of the *Basel and German Baptist Missions* in the part of the Cameroons assigned to France is being cared for by the Paris Evangelical Missionary Society.

Nothing has thus far been done for the stations of the Basel and Baptist Missions in the British part of the Cameroons, but a deputation from the English Baptist Missionary Society has now been sent out to study conditions and report to the home board.

PALESTINE

The bar against the return of German missionaries to Palestine has been removed.

The Director of the Syrian Orphanage has been informed that the work of the Orphanage may be resumed if a guarantee can be given that it will be efficiently carried on.

The buildings of the Talitha Cumi School belonging to the Kaiserswerth Deaconesses have been granted for the use of the British school under Miss Warburton for a period of three years. It is understood that after that period it will be open to the German missionaries to return.

A number of questions relating to German Mission property in Palestine are still under discussion.

J. H. OLDHAM

Our Rotary System of Board Membership

Banner

By Charles R. Erdman, President of the Board of Foreign Missions

Sept 30 1926

THE current number of "The King's Business" contains an interesting article by Dr. Mark A. Matthews, entitled "Light On the Law Governing the General Assembly of the Presbyterian Church." The message is admirable in its expressions of loyalty to Christ, to his truth, to the church and to the great boards of the church, and also in its insistence that this loyalty was expressed emphatically in the actions and deliverances of the last General Assembly.

However, in his reference to the change which was made by the Assembly in the then existing system of rotary membership in our boards there is a mistake which Dr. Matthews will be glad to have corrected. He intimates that members of the boards whose terms expire with the next Assembly, and who have served for six years, are not eligible to re-election. The fact is, they may or may not be re-elected, as the next Assembly may decide. The new rule, adopted by the last Assembly, went into effect at once but only as applying to the members elected by that Assembly. **The rule was not retroactive.** This was definitely stated when the action was taken, and was so recorded by the Stated Clerk. On page 61 of the minutes of the last General Assembly, the record is as follows: The Moderator ruled that the resolution concerning the rotation of membership of the Boards went into effect at once, and **becomes operative with those elected to membership on the Boards by this Assembly, not being retroactive. The General Assembly by unanimous consent accepted this ruling.** This is exactly what happened and the record is clear and unmistakable.

What Dr. Matthews states as to the duty of the church and of the next Assembly in reference to the boards is quite true, and emphasizes an obvious duty. The names of these board members whose terms expire should be carefully noted and if any one of these members is unworthy or inefficient or unfaithful this member should not be re-elected.

However, to many who have long been acquainted with the work of our boards, a rule which would make it impossible to re-elect any members who have served six years, seems unfortunate. According to the rotary system, the

terms of a number of members expire each year, but the Assembly has been at liberty to re-elect these members. According to the new rule, no matter how efficient the members may be, they could not be re-elected. It has recently been the practice that the nominations of members have not been made by the boards, but have been made by the Standing Committee of the Assembly, which is a thoroughly democratic body and which has been at liberty in any instance to introduce an entirely new list of names, or to select from the retiring class any particular names and to place those in nomination before the Assembly. This system seems wise and effective. It usually happens that among those whose terms are expiring there are some who, for example, as officers of the board, or members of special committees, are acquainted with intricate details and are possessed of peculiar knowledge and experience, whose loss or enforced retirement would seriously cripple the boards. For this reason many feel that the innovation of compulsory retirement will be less desirable than the system which gives full liberty to each Assembly to act in every case as it may deem wise. Those who thus feel have been comforted by the assurance that the new rule was declared by the Assembly to be **not retroactive.** They understand that it applies to those elected by the last and by future Assemblies, but not to those elected by previous Assemblies. They regard it as very fortunate that the church is to have a few years in which more carefully to consider the operation of a new regulation which will deprive the Assembly of its power of free choice and make the boards a victim of a mechanical and automatic rule.

Whether or not one agrees with what Mr. Matthews says as to this particular rule, what he states as to the boards and as to the system of rotation in general, must commend itself to all loyal Presbyterians: "Be fair with the Boards, be fair with the Assembly; be fair with the Church, and be fair with yourself. Elect men to the respective Boards who are true to the Church, true to her doctrines. . . . Don't complain; don't misjudge; don't criticize. . . . Help the present Boards: build them; perfect them; direct them. Do your constructive work within the Boards. There is no place for another organization."

Church Group's Statement

Special to THE NEW YORK TIMES.

CLEVELAND, Dec. 11—Following is the text of a statement, "Our Heritage of Religious Freedom," by the Federal Council of the Churches of Christ in America:

The struggle for freedom now raging throughout the world turns our thoughts afresh to our American heritage. The men who founded this nation sought freedom under God in the western world and bequeathed freedom to their heirs as their most precious possession. At a very early time in the country's history liberty was granted to all religious groups to enter the national territory and to practice and propagate their faith within and outside the nation. In keeping with this doctrine of religious freedom, which is inherent in Christianity and associated historically with the Protestant expression of the Christian religion, the rights of religious minorities, both Christian and non-Christian, have been sedulously respected.

Our national experience has been that the free interaction of religious faiths, and the endeavor of each to express the truth and goodness for which it stands, have been an important factor in the cultural development of the United States. For in the things of the spirit, as in other aspects of life, the principle of monopoly has had, and will continue to have, most unhappy results.

We rejoice, therefore, that a country predominantly Protestant, in which the great majority of those who make religious profession are members of denominations born of the Protestant Reformation, is committed by tradition and experience to favoring complete religious liberty in all parts of the world.

In the exercise of this freedom, and under the sole impulse of their religious faith, Protestant Christians from the United States have been emissaries of good-will in every region of the globe. Through the translation of the Bible into a thousand languages and the proclamation of the truths contained therein, by the establishment of schools and hospitals, by industrial and agricultural effort in rural areas, representatives of American Protestantism have given practical expression to the implications of the Christian Gospel. They have also cooperated with national groups in many lands to promote human welfare in all its phases. By such activities they created, as an undesigned but happy consequence, a reservoir of good-will toward this country.

Ties With Hispanic America

This may be equally affirmed of the work of Protestant Christians in the lands of Asia and Africa and in the Hispanic American lands which are our neighbors. Among the citizens of the United States who have contributed to spiritual and cultural advancement in the sister republics of Hispanic America are names of men and women of Christlike spirit who, unashamed of the name of missionary, devoted their lives and talents to those lands. The memory of many of these is today revered in the countries which they served, while institutions which they

founded continue to be popular centers of cultural influence and patterns of humanitarian endeavor.

Through the work of these men and women and their successors elements of supreme worth in the cultural heritage of our country have been shared with Hispanic America, while innumerable links of understanding and mutual confidence have been forged between the Americas.

It is with deep concern, therefore, that we have witnessed an effort now publicly endorsed by the hierarchy of a sister Christian communion which constitutes a religious minority in this country to set the relation of Protestant Christianity to Hispanic America in a perspective which does violence both to historical truth and contemporary fact.

We deplore the pretension of the Roman Catholic hierarchy to circumscribe the religious freedom of Protestant Christians in the proclamation of their faith, while by implication reserving for themselves the right to the universal proclamation of their own. We can imagine no policy more certain to project into the New World the baneful intolerance which is now producing such tragic consequences in the contemporary life of Spain.

"Affirmations" by Council

We, accordingly, feel it incumbent upon us to make the following simple and plain affirmations:

First: The Federal Council of the Churches of Christ in America stands, and will continue to stand, for the principle of religious liberty and for the rights of religious minorities in the United States and throughout the world.

Second: The churches represented in this Council will continue to express solidarity with the national and autonomous Protestant churches in Hispanic America, whose numerous members are loyal and patriotic citizens of the countries where they dwell. They will also continue to avail themselves of the constitutional freedom which the republics of Hispanic America grant to the representatives of every faith. Their dominant aim in the discharge of their ministry has not been, and will not be, to decatholicize Christians but to have a part in interpreting our Lord Jesus Christ to multitudes of people who do not know Him in great and growing nations.

Third: We affirm, with full and first-hand knowledge of the facts, that, so far from Protestant institutions and the representatives of Protestant Christianity being a peril to good relations between the Americas, they are today, with some easily explained exceptions, and have been for decades, regarded with extreme favor by governments and peoples in the countries where they are located.

Fourth: While obliged by circumstances not of our seeking to make this statement in order to clarify the American Protestant position upon a crucial issue, it is nevertheless the judgment and desire of this Council that Protestant and Roman Catholic Christians should combine their influence, in these days of supreme crisis, to work for religious freedom and the other great freedoms, both now and in the post-war world.

PROTESTANTS ASK FREEDOM FOR FAITH

Federal Council Deplores View of Catholic Hierarchy on Religion in Americas

CHRISTIAN UNITY URGED

Appeal Is Made for Harmony in Hemisphere 'in These Days of Supreme Crisis'

James — Dec 12, 48

By The Associated Press.

CLEVELAND, Dec. 11—In a statement on Latin America, the Federal Council of the Churches of Christ in America declared today that "we deplore the pretension of the Roman Catholic Hierarchy to circumscribe the religious freedom of Protestant Christians in the proclamation of their faith, while by implication reserving for themselves the right to the universal proclamation of their own."

A council spokesman described the statement as the reply of the organization's twenty-seven Protestant denominations to references in last month's "Statement on Victory and Peace" by the Catholic Archbishops and Bishops of the United States. He interpreted part of the Catholic statement as "a declaration of policy with respect to the missionary activities of the non-Roman churches in Mexico, Central and South America."

The Federal Council's statement, adopted by a voice vote at the biennial session after executive committee approval, continued:

"We can imagine no policy more certain to project into the New World the baneful intolerance which is now producing such tragic consequences in the contemporary life of Spain."

Plea to "Combine Influence"

The Catholic statement, signed by members of the administrative board of the National Catholic Welfare Conference in the name of the Bishops, bore the names of ten Archbishops and Bishops. It declared in part:

"Citizens of these countries (Mexico, Central and South America) are bound to us by the closest bonds of religion. They are not merely our neighbors; they are our brothers professing the same faith. Every effort made to rob them of their Catholic religion or to ridicule it or to offer them a substitute for it is deeply resented by the peoples of these countries and by American Catholics. These efforts prove to be a disturbing factor in our international relations. The traditions, the spirit, the background, the culture of these countries are Catholic."

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The Federal Council asserted "with full and first-hand knowledge of the facts, that, so far from Protestant institutions and the representatives of Protestant Christianity being a peril to good relations between the Americas, they are today, with some easily explained exceptions, and have been for decades, regarded with great favor by governments and peoples in the countries where they are located."

The statement added that, while obliged by circumstances not of our seeking to make this statement in order to clarify the American Protestant position upon a crucial issue, it is nevertheless the judgment and desire of this council that Protestant and Roman Catholic Christians should combine their influence, in these days of supreme crisis, to work for religious freedom and the other great freedoms, both now and in the post-war world."

Concern for Christian Unity

The resolution on "our heritage of religious freedom" was adopted after a delegate, John Foster Dulles, a New York lawyer and Presbyterian, expressed concern that "we are starting a fight with the Roman Catholic Church" and the resolution might be "disastrous to the efforts to provide a united Christian front."

Other speakers declared that it was necessary to put the Protestant view on record, and the voice vote was so decisive that no one called for a count of hands.

The Rev. Dr. Luther Allan Weigle of New Haven, Conn., retiring president of the council and one of several speaking for the statement, said:

"We ought not let the assumption go unquestioned that the solidarity of this hemisphere depends on leaving Hispanic America to the Roman Church. The assumption has been made and they are pressing the view on our Government that we cannot have hemispheric solidarity unless Protestants are kept in North America."

Others speaking for the resolution included the Rev. John R. Mott, a New York Methodist, and the Rev. G. Bromley Oxnam, Methodist Bishop from Boston.

A statement to newspaper men noted that while the language of the paper "refers specifically to the Federal Council, the document is to be interpreted as a joint document" also approved by the Foreign Missions Conference of North America and the Home Missions Council of North America, meeting here this week.

The council adopted without change the thirteen principles of "a Christian charter for a just and durable peace" submitted yesterday by a committee headed by Mr. Dulles.

"We believe that military establishments should be made subject to law under a community of nations," the committee's report said.

"International machinery is required to facilitate the easing of such economic and political tensions as are inevitably recurrent in a world which is living and therefore changing."

